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### REVIEW OF NEW BOOKS.

*The Victims of Society.* By the Countess of Blessington. 3 vols. 12mo. London, 1837. Saunders and Otley.

THE name of this novel indicates its tragic character, and the distressing evils which too widely flow from highly countenanced errors in our social system. Lady Blessington is a vivid painter, and the picture she has so strikingly wrought is as truly as it is severely moral. Even where there is no guilt, levity, imprudence, weakness, provoke their punishment; and certain it is (as is here finely shewn), that our follies are often as heavily scourged as our virtues.

The work consists of letters from male and female writers, in what is called the world of fashion—the individuals who come under that denomination including persons of high rank and as high purity, the more notorious clique of exclusives, with their imitators and toadies, and the still more common rousés and demireps of a lower order, yet sufficiently exalted to make the vulgar stare. If the “Peersess,” we recently reviewed, gave us any insight into the doings of similar beings fifty years ago, the present production will receive an increased interest by its portraiture of those of our own day.

The chief contrast lies between two young and noble ladies, friends, who each marry eligibly as to family; but the one wisely, and on principles conducive to lasting happiness; the other, in too early years, upon a capricious impulse, too likely to lead to an opposite fate; and so runs the story between Lady Delaward and Lady Annandale. The latter is introduced, in London, by her husband, to doubtful, and worse than doubtful, society; and, through wicked intrigues and machinations, brought to the suspicion of infidelity and a premature grave. After this, the catastrophe which attends the really guilty is fearfully conceived; and, from crime to crime, the reader is dashed on, till poverty, murder, suicide, and the scaffold, complete the awful retribution.

It would be cruel in us to deprive the boudoir and library of any portion of the interest that belongs to the construction of the tale; which is, however, skilfully shadowed forth in an episode of the St. Amands, which closes the first volume. We shall rather endeavour to display some small specimens of the accomplished writer's talents, by selecting passages of various kinds, which neither interfere with nor exhibit the incidents or plot. Thus Lady Delaward, on the eve of marriage, states some of the grounds on which she relies for happiness.

“The probation to which Lord Delaward at first submitted with so bad a grace, is expired; and I now may become a wife, with that indispensable, and only surety for domestic peace,—a perfect reliance on the principles of a husband. That I preferred him to all others, you have known; and you know, also, that, when after his return from Italy he sought my hand, I had no means of judging of his tastes or pursuits, except by waiting a year, and seeing or hearing how he occupied his time. He has passed triumphantly through the dangerous

ordeal of a season in London, and an autumn and winter in the society of his friends, at their residences, and at Delaward Park. He has neither frequented Crockford's, nor attended every meeting at Newmarket; nor hunted at Melton; nor formed intimacies with dissolute men; nor flirted with any of the women who are more remarkable for attracting admiration than for repelling admirers. In short, he is not a young man of fashion; or, rather, a fashionable man; and, therefore, I am not afraid that he will find clubs more agreeable than home, or any other man's wife more to his taste than his own.”

An incident at the ceremony is touchingly described by her friend.

“Mary (no longer Mary Howard) preferred being married in the parish church to having the ceremony performed at home: I ventured to ask her the reason yesterday, when we were alone; and she told me, that, having been baptised, confirmed, and having received the sacrament in that church, she wished to pledge her faith at the same altar. ‘My mother, too, sleeps there,’ added Mary, with a tear trembling in her eye; ‘and this is a strong inducement to me: it is as though it sanctified still more solemnly my marriage.’”

“The children of the school that Mary founded here, all attended at the church, headed by their mistress, and in their Sunday clothes, each carrying a bouquet. The clergyman who performed the ceremony is the same who baptised Mary; and he read the service most impressively. She repeated the words in a clear and firm voice, as if she wished all present to hear her; and when Lord Delaward placed the ring on her finger, she looked at the monument of her mother, as if to beseech the blessing of her whose remains are reposing beneath it. Tears were continually stealing down the cheeks of Lord Howard; his thoughts appeared to be divided between the wife he had lost, and the child he was then resigning.”

The following is a fine observation:—“A bold woman is, to me, one of the most offensive objects on earth. I have always felt disgust for such; though it has often been mitigated by recollecting in how many instances their husbands have been conducive to this fault, by their want of delicacy, or by the improper associations they have allowed them to form. But, when an unmarried woman emancipates herself from all the constraint that modesty and propriety prescribe, my disgust is unmitigated by pity. I am one of the few who maintain that modesty may survive the virtue it was meant to guard; but that virtue rarely, and only then, by chance, or calculation, outlives modesty.”

And the following is a lively and well-pointed sketch:—

“When I see, every season, the marriages that are formed, and the motives that lead to them, I turn with repugnance from the contemplation. You remember that good-natured but weak man, Lord Allingham, who was induced to propose to a girl he had met at every ball for six seasons before,—without bestowing a thought on her, except to remark that her *tournure* was *gauche*, and her feet

clumsy,—because some interested people about him assured him she admired him. He marries —discovers that he has made indeed a sad mistake; for he finds that her temper is irascible; that her manner is even more *gauche* than her *tournure*; and her mind as blank as her countenance. Poor Allingham! but he is rightly punished for his vanity. One of our acquaintances marries a woman because half the men in town admire her; and another is piqued into marrying one who has admired half the men in town, because, with a laudable ambition, he wished to rival them in her good graces. A thought beyond the gratification of the present fancy seldom enters into their heads: and, that fancy satisfied, they are left at leisure to discover the defects, moral and physical, that now are as visible to their scrutiny, as they were previously concealed. What follows? the poor woman, married through caprice, and neglected from the same motive, is mortified, if not wounded; and seeks consolation in a round of dissipation, where she soon finds some idle lounge who, by his attentions, soothes her wounded vanity, while inflicting an indelible stain on her reputation, if not on her virtue. How many such women might, in the hands of a sensible and honourable man, have become happy and estimable! instead of serving, as is but too frequently the case,

“To point a moral and adorn a tale,” in the circles in which they move. To trace effects to causes, all because they had been selected by some silly man as an object of selfish gratification, and deserted from the same motive.

The evil communication to which Lord Annandale exposes his wife, though it cannot corrupt her purity, estranges her affections; and her condition in his house, with her love for a child by his former lady, displays equal knowledge of human nature, discrimination, and feeling. The character of Miss Montessor, with its occasionally momentary relapses into virtuous emotions, is powerfully drawn:—

“There are (she says, in one of these moods when her arts have nearly destroyed her unsuspecting victim,) moments when I feel so much pity for this lovely and interesting young creature, that I could yet be capable of sacrificing my own schemes to secure her happiness. Av, you may smile at this declaration, Delphine, knowing how I have steeled my heart against soft emotions since I became the dupe and victim of—a villain. But a woman, though she may, by circumstances, be compelled to enact the rôle of *philosophe*, never ceases to retain one of the inherent and indigenous qualities of her sex; and that is, pity. The young expend it on others, and the sentiment is called love; the old reserve it all for themselves, and it is named selfishness: the change is merely in the object; the principle is, even in the altered state, identical: consequently, I compassionate, and never blame, the egotists, we so frequently meet with in society. Could we read the histories of their lives, and trace the events that led to this selfishness, with how many romances, more

touching than all those of fiction, should we become acquainted! By how many pangs, occasioned by others, have they been tried! Before closing all the portals of the heart, they endeavoured to supply the place of the expelled idols with one equally deceptive, and, perhaps, equally unworthy—self!"

The same lady, in a gayer tone, thus describes the fashionable circles of London, to a Parisian dame of her own stamp:—

"By the by, *chère amie*, you would be not a little shocked, could you but witness the free and easy style of the men of fashion here. It positively amounts to insolence; yet they do not mean it. No, they only mean to be at their ease; but this precludes any well-bred woman from feeling at hers, in their society. They are at once *nonchalant* and familiar; make no ceremony of talking of the House of Commons, the political questions of the day, their hunting or shooting, or, in fact, all that peculiarly concerns themselves; rarely, if ever, introducing those topics which are generally supposed to be most agreeable to women. The Comtesse Hohenlinden told me, that here the ladies are obliged to study the tastes and pursuits of the gentlemen, in order to find favour in the eyes of those lords of the creation. Is not this a dreadful degradation to our sex? Only fancy women talking of horses, and not only talking of, but visiting them in their stables! Fancy their betting, and keeping books in which are entered not *les douces pensées des dames*, but the wagers they have made, and the odds *pour et contre*! This would not be believed in France; *mais c'est un fait, je vous jure*. Here, a lady who wishes to captivate, relies, not on her charms, but on her tact, and the weakness to which it is to be opposed. Is the man who is to be won a politician?—she reads all his speeches, an operation painful and impracticable to all save one impelled by a predominant motive: she does more,—she succeeds in remembering some portions of them, and quotes them with eulogium; when, unless he is the most ungrateful of his sex, she is rewarded by his preferring her to all things save himself and his speeches. The only chance of defeat consists in the number of competitors for his favour. If a man is devoted to hunting, the ladies who wish to please him are suddenly struck with admiration for that amusement. 'They dote on horses,' they delight in driving to the cover-side; they pat the necks of the 'beautiful animals,' and praise the red coats of their masters. Nay, examples have been known of their donning scarlet habits, and risking their necks, to attract some coveted Nimrod. If a man be fond of theatricals, then each lady who aspires to win him is dying to act too. She discovers that the amateur far excels the best actor on the stage. His tragic acting is so affecting (affected, she means); and, having persuaded him that he is the only Romeo alive, she hopes to be selected as his Juliet. Military men are courted, by the female aspirants flocking to reviews, and doting on martial music. Yachters are vanquished by delicate women, who tremble at the bare idea of a storm, and turn pale at a high wave, declaring, that 'they are nowhere so happy as at sea,' that 'a yacht is infinitely preferable to a house, and a sailor's life the most agreeable thing in the world, except that of being his wife.' It is thus that ladies in England administer to the weaknesses of the 'sterner sex,' and subjugate them (*à propos* of the word subjugate, a man said, two days ago, that subjugate and conjugate were synonymous); while you, in *la belle France*, exact that deferential homage which is

woman's due, and to which she cannot resign her claims, without being guilty of a want of respect towards her whole sex. I attribute the *mauvaise manière* of the Englishmen of fashion to the want of dignity of the women. The long war took so many men away, that, owing to their scarcity, they became more in demand, and the claimants were so numerous, that the claimed grew saucy. This, I imagine, first led to the unnatural system of the men being courted instead of courting; a practice to which they have now become so used, that I know not how it is ever to be eradicated. A French *grisette* would expect—ay, and exact, too—more attention than a London fine lady dreams of meeting from the men of her circle."

Here are other pictures of fashion.

"To propitiate this more than eastern tyrant, his subjects form new friendships with persons they cannot esteem; and break through old ones with persons they loved. Even the ties of blood are violated at his mandate; for what daughter or son could exhibit affection towards the authors of their being, if they happened to be voted without the pale of fashion? The most reprehensible and undisguised bad conduct is tolerated, if the practiser is *à la mode*; the most disagreeable persons, *fêlés*, and the most stupid, *recherchés*, if once the seal of fashion be placed on their passports. Fashion reigns omnipotent in London. Its stamp can give currency to the basest metal, and buoyancy to the heaviest dullness. Men of bad reputation, and women without any, can, by the power of fashion, be kept afloat in the society it patronises; and persons of high birth and station, with unsullied names, may be rejected, if this chameleon deity looks coldly on them. The favourites of fashion are, indeed, a motley crew. Beauty, virtue, wit, or goodness, are rarely numbered among them; but, *en revanche*, the vicious, the dull, the frivolous, and the impudent, abound. Lady So-and-so is cited, in the clubs and coteries, as furnishing as much cause of complaint to her admirers, individually, as to her husband. Her acquaintances in general, and her friends in particular, do not attempt to deny the justice of the accusation; but Lady So-and-so is a fashionable woman, and, consequently, is received *partout*. Lord So-and-so, or Mr. So-and-so, is said to have ruined many men, and more women; he is suspected of a dexterity at play, and skill in calculation, that would not disgrace the most adroit professors of slight-of-hand; but Lord So-and-so, or Mr. So-and-so, is a man of fashion, and, as such, has the *entrée* wherever fashion is worshipped.

"The exclusive circle is at war with genius and talent, though their vanity often induces them to draw to their dull routs and prosy dinners, those who are considered to possess either of these attributes in an eminent degree. They think 'it looks well' (another favourite phrase) to see among the aristocratic names that are every day announced in the newspapers, as having partaken of their ostentatious hospitalities, those that form the aristocracy of genius; for they imagine themselves modern *Mæcenases*, who patronise poets and philosophers, from the association with whom they expect to derive distinction. For gentle dulness they have a peculiar predilection—from sympathy, I suppose; a fellow-feeling being said to make men wondrous kind. A few of the houses with the most pretensions to literary taste have their tame poets and *petits littérateurs*, who run about as docile, and more parasitical, than lap-dogs; and, like them, are equally well-fed, ay, and certainly equally

spoiled. The dull *plaisanteries*, thrice-told anecdotes, and *résumés* of the scandal of each week, served up *réchauffés* by these pigmies of literature, are received most graciously by their patrons, who agree in opinion with the French writer,—

'Nul n'aura de l'esprit  
Hors nous et nos amis.'

We conclude with one other quotation, in which there is far too much of truth.

"The unmarried men in London are remarkable for a degree of selfishness, indulged even to an oblivion of all else, and for a prudent forethought, even in their affections, not so much the result of wisdom, as the dictate of this all-engrossing egotism. Venus herself, without a fortune, could hardly tempt them to wear any other fetters than those of her cestus; while a very Gorgon, with a large domain, would soon find them eager candidates for the hymeneal chains. They regard every young beauty with distrust and alarm, as having designs on their freedom; or as being likely, by their fascinations, to tempt them into a rash marriage, which they consider as the premature grave of their selfish enjoyments. They look on dowless wedlock as on death, a misfortune to be encountered, perhaps, at some remote period, when age and infirmity prevent the pursuit of pleasures, or satiety has pallied them. With the distant prospect of settling down at last with some fair young being, who is to be the soother of his irritability, and the nurse of his infirmities, the man of pleasure systematically and ruthlessly pursues a round of heartless dissipation; until his health broken, and his spirits jaded, he selects his victim, and, in the ungenial union (which, like the atrocious cruelty of Mezentius, chains the living to the dead), seeks the reward of his selfishness. The men forming the upper class generally marry for what they term love, which is nothing more than an evanescent caprice, an *envie* to possess some object not otherwise to be obtained. They are so little in the habit of denying themselves any thing they conceive necessary to their pleasure, that one of their race makes little more difficulty of marrying the girl that has struck his fancy, than he does of buying some celebrated horse, for which he has to pay an extravagant price, and probably gets tired of one as soon as the other. During the first brief months—say, three or four—of his union, he considers and treats his young wife, not as the dear friend and companion of his life, the future mother of his children, but as an object of passion; to be idolised while the passion continues, and to be left in loveless solitude—cast, like a faded flower, away—the moment satiety is experienced. She has been indulged to folly, doted on to infatuation, for three months; and then, spoiled by flattery, and corrupted by unwise uxoriousness, she sees herself first neglected, and ultimately abandoned, to bear, as best she may, this humiliating, this torturing change. If she loves her husband, jealousy, with all its venomous pangs, assails her young breast. She knows how ardently, how madly, he can adore, compares his present undisguised coldness with the fervour of the happy past, and concludes (not in general without cause), that another object has usurped her place in his heart. Love, pride, and jealous rage, are now in arms; and how strong must be the virtue, and how steadfast the principles, that enable her to resist the temptations offered by vanity and vengeance! Reproaches or tears await the inconstant at home; his selfishness makes him loathe both, and he seeks abroad a *dedommagement* for the *ennui* they produce.

The result generally is, that his wife either breaks her heart or her marriage-vows, or sinks into that humiliating and humiliated being, an unloved and unpitied hypochondriac; who details her wrongs and maladies, in a whining tone, to the vegetating dowagers and spinsters who have no better occupation than to listen to the tedious catalogue."

Such are varieties in high life drawn by no common pen; and, uninitiated as a poor critic must of necessity be, we must commit them and the volumes to which they belong to the taste and judgment of our readers. All we dare say is, that the whole has struck and interested us very forcibly; and we think the work well calculated to sustain, if not to enhance, Lady Blessington's literary fame. We have but one quarrel with her ladyship—the profuse introduction of French phraseology. Surely, though this may be the practice of, and consequently excusable in, the speech or writing of persons who have resided much on the Continent; it is a deformity and out of place in the home-bred, who ought to be able to express English ideas in the copious language of England. Some of her ladyship's characters would naturally introduce such jargon; but others ought not, for they have had no occasion to acquire so bad a habit.

*General History of Civilisation in Europe, from the Fall of the Roman Empire to the French Revolution.* Translated from the French of M. Guizot. 8vo. pp. 432. Oxford and London, 1837. Talboys.

A SUBJECT more interesting than the one selected by M. Guizot to form the theme of this series of lectures, can hardly be imagined. To trace the progress of the human mind from the epoch when, slowly emerging from the rudest barbarism, we begin to trace vestiges of those institutions and social systems, then in their infancy, many of which have now passed away, and others are becoming obsolete, must form a topic sufficient to arrest the attention of every one. It must be a source of the highest moral gratification to discover by what progressive steps we have arrived at our present high standard of civilisation, and to speculate upon what still higher grade our posterity may be destined to achieve. Is it not possible that there may be a constant revolution of events, that the human race is formed to rise only to a certain height in civilisation; and, having attained the meridian, are we to decline again, and to set once more in the darkness of barbarism? History seems to warrant it. Etruria, at a very early period, was highly civilised. Its powers became enervated—it fell. Barbarism succeeded. Rome afterwards arose gradually, spreading its wide influence through every land, from ocean to ocean. It flourished for a time, then drooped and withered; and once again barbarism and anarchy reigned, in the long night of the middle ages. Again Europe awoke, and is now fast advancing in the career of civilisation; but may there not still be a coming darkness to close our historical day? We will not, however, pursue this speculation any further, but turn our attention to M. Guizot. He commences by defining what is to be understood by the word civilisation.

"It has been the custom for some time past, and very properly, to talk of the necessity of confining history to facts: nothing can be more just. But it would be almost absurd to suppose that there are no facts but such as are material and visible: there are moral, hidden facts, which are no less real than battles, wars, and the public acts of govern-

ment. Besides these individual facts, each of which has its proper name, there are others of a general nature, without a name, of which it is impossible to say that they happened in such a year, or on such a day, and which it is impossible to confine within any precise limits, but which are yet just as much facts as the battles and public acts of which we have spoken. That very portion, indeed, which we are accustomed to hear called the philosophy of history—which consists in shewing the relation of events with each other—the chain which connects them—the causes and effects of events—this is history just as much as the description of battles, and all the other exterior events which it recounts. Facts of this kind are, undoubtedly, more difficult to unravel; the historian is more liable to deceive himself respecting them; it requires more skill to place them distinctly before the reader: but this difficulty does not alter their nature; they still continue not a whit the less, for all this, to form an essential part of history. Civilisation is just one of these kind of facts: it is so general in its nature that it can scarcely be seized; so complicated that it can scarcely be unravelled; so hidden as scarcely to be discernible. The difficulty of describing it, of recounting its history, is apparent and acknowledged; but its existence, its worthiness to be described and to be recounted is not less certain and manifest. Then, respecting civilisation, what a number of problems remain to be solved! It may be asked—it is even now disputed,—whether civilisation be a good or an evil? One party decries it as teeming with mischief to man, while another lauds it as the means by which he will attain his highest dignity and excellence. Again, it is asked whether this fact is universal—whether there is a general civilisation of the whole human race—a course for humanity to run—a destiny for it to accomplish; whether nations have not transmitted from age to age something to their successors which is never lost, but which grows and continues as a common stock, and will thus be carried on to the end of all things? For my part, I feel assured that human nature has such a destiny; that a general civilisation pervades the human race; that at every epoch it augments; and that there, consequently, is a universal history of civilisation to be written. Nor have I any hesitation in asserting that this history is the most noble, the most interesting of any, and that it comprehends every other. Is it not, indeed, clear that civilisation is the great fact in which all others merge, in which they all end, in which they are all condensed, in which all others find their importance? Take all the facts of which the history of a nation is composed, all the facts which we are accustomed to consider as the elements of its existence—take its institutions, its commerce, its industry, its wars, the various details of its government; and, if you would form some idea of them as the whole, if you would see their various bearings on each other, if you would appreciate their value, if you would pass a judgment upon them, what is it you desire to know? Why, what they have done to forward the progress of civilisation—what part they have acted in this great drama—what influence they have exercised in aiding its advance. It is not only by this that we form a general opinion of these facts, but it is by this standard that we try them, that we estimate their true

value. These are, as it were, the rivers of whom we ask how much water they have carried to the ocean? Civilisation is, as it were, the grand emporium of a people, in which all its wealth, all the elements of its life, all the powers of its existence, are stored up. It is so true that we judge of minor facts accordingly as they affect this greater one, that even some, which are naturally detested and hated, which prove a heavy calamity to the nation upon which they fall—say, for instance, despotism, anarchy, and so forth—even these are partly forgiven, their evil nature is partly overlooked, if they have aided in any considerable degree the march of civilisation. Wherever the progress of this principle is visible, together with the facts which have urged it forward, we are tempted to forget the price it has cost—we overlook the dearthness of the purchase. Again—there are certain facts which, properly speaking, cannot be called social—individual facts which rather concern the human intellect than public life: such are religious doctrines, philosophical opinions, literature, the sciences, and arts. All these seem to offer themselves to individual man for his improvement, instruction, or amusement; and to be directed rather to his intellectual amelioration and pleasure, than to his social condition. Yet, still, how often do these facts come before us—how often are we compelled to consider them as influencing civilisation? In all times, in all countries, it has been the boast of religion that it has civilised the people among whom it has dwelt. Literature, the arts and sciences, have put in their claim for a share of this glory; and mankind has been ready to laud and honour them whenever it has felt that this praise was fairly their due. In the same manner, facts the most important—facts of themselves, and independently of their exterior consequences, the most sublime in their nature—have increased in importance, have reached a higher degree of sublimity by their connexion with civilisation. Such is the worth of this great principle, that it gives a value to all it touches. Not only so, but there are even cases in which the facts of which we have spoken—in which philosophy, literature, the sciences, and the arts, are especially judged, and condemned or applauded according to their influence upon civilisation."

Again:—

"Two elements, then, seem to be comprised in the great fact which we call civilisation; two circumstances are necessary to its existence; it lives upon two conditions, it reveals itself by two symptoms: the progress of society, the progress of individuals; the amelioration of the social system, and the expansion of the mind and faculties of man. Wherever the exterior condition of man becomes enlarged, quickened, and improved; wherever the intellectual nature of man distinguishes itself by its energy, brilliancy, and its grandeur; wherever these two signs concur, and they often do so, notwithstanding the gravest imperfections in the social system, there man proclaims and applauds civilisation."

This is sufficiently clear: our author then proceeds to develop these ideas:—

"Of the two developments of which we have just now spoken, and which together constitute civilisation,—of the development of society on one part, and of the expansion of human intelligence on the other,—which is the end? which are the means? Is it for the improvement of the social condition, for the amelioration of his existence upon the earth,



that man fully develops himself, his mind, his faculties, his sentiments, his ideas, his whole being? Or, is the amelioration of the social condition, the progress of society,—is, indeed, society itself merely the theatre, the occasion, the motive and excitement for the development of the individual? In a word, is society formed for the individual, or the individual for society? Upon the reply to this question depends our knowledge of whether the destiny of man is purely social, whether society exhausts and absorbs the entire man, or whether he bears within him something foreign, something superior to his existence in this world? One of the greatest philosophers and most distinguished men of the present age, whose words become indelibly engraved upon whatever spot they fall, has resolved this question; he has resolved it, at least, according to his own conviction. The following are his words:—‘Human societies are born, live, and die, upon the earth; there they accomplish their destinies. But they contain not the whole man. After his engagement to society there still remains in him the more noble part of his nature; those high faculties by which he elevates himself to God, to a future life, and to the unknown blessings of an invisible world. We, individuals, each with a separate and distinct existence, with an identical person—we, truly beings endowed with immortality—we have a higher destiny than that of states.’ I shall add nothing on this subject; it is not my province to handle it: it is enough for me to have placed it before you. It haunts us again at the close of the history of civilisation.—Where the history of civilisation ends, when there is no more to be said of the present life, man invincibly demands if all is over—if that be the end of all things? This, then, is the last problem, and the grandest, to which the history of civilisation can lead us. It is sufficient that I have marked its place, and its sublime character. From the foregoing remarks, it becomes evident that the history of civilisation may be considered from two different points of view—may be drawn from two different sources. The historian may take up his abode during the time prescribed, say a series of centuries, in the human soul, or with some particular nation. He may study, describe, relate all the circumstances, all the transformations, all the revolutions, which may have taken place in the intellectual man; and when he had done this he would have a history of the civilisation among the people, or during the period which he had chosen. He might proceed differently: instead of entering into the interior of man, he might take his stand in the external world. He might take his station in the midst of the great theatre of life: instead of describing the change of ideas, of the sentiments of the individual being, he might describe his exterior circumstances, the events, the revolutions of his social condition. These two portions, these two histories of civilisation, are strictly connected with each other; they are the counterpart, the reflected image of one another. They may, however, be separated. Perhaps it is necessary, at least in the beginning, in order to be exposed in detail and with clearness, that they should be. For my part, I have no intention, upon the present occasion, to enter upon the history of civilisation in the human mind; the history of the exterior events of the visible and social world is that to which I shall call your attention. It would give me pleasure to be able to display before you the phenomenon of civilisation in the way I understand it, in all its

bearings, in its widest extent,—to place before you all the vast questions to which it gives rise. But, for the present, I must restrain my wishes; I must confine myself to a narrower field: it is only the history of the social state that I shall attempt to narrate.”

Here we shall for the present conclude, promising our readers again to return to this admirable work, and to present them some specimens of the opinions of M. Guizot on the great leading events which have characterised and contributed to the present progress of civilisation, such as Christianity and the Reformation, Feudalism, the Crusades, &c.

*First Impressions and Studies from Nature in Hindostan; embracing an Outline of the Voyage to Calcutta, and Five Years' Residence in Bengal and the Doab, from 1831 to 1836.* By Thomas Bacon, Lieutenant of the Bengal Horse Artillery. 2 vols. 8vo. London, 1837. Allen and Co.

HAVING in this and a preceding *Gazette* gone over the publication of Dr. Spry, we will limit our remarks upon these volumes to observing, that they are even more desultory and excursive. The author having skirred the country far and wide, visited the Himalaya and Hurdwar, &c. &c. &c., gives us a scampering and anecdotal narrative of what he saw and heard. He often introduces conversations and stories to illustrate characters and events; and his work is embellished with a number of views of striking scenery, &c. in India. Of its general tenour the two following examples will furnish our readers with a notion; and we need only add, that the whole is light and entertaining:—

“Here the entrance of the visitors cut short the exposition of their powers. The usual salutations and introductions passed, and the hungry travellers acquitted themselves bravely upon our viands. ‘This is excellent claret,’ said Templeton; ‘almost as good as that I import myself; and this *chutni* is nearly equal to my father’s. By-the-by, Garlic, you are a bit of an epicure, and know the history of these things; are you aware that my father, who entered the service in 1762, was the original inventor of *chutni*? It’s a fact, upon my honour.’ ‘But, my dear fellow, surely you’re mistaken,’ returned Garlic. ‘Why, Abul Fazil mentions, in 1573, that the Emperor Akbar being indisposed, did very greatly alarm his physicians and aggravate his disease, by partaking inordinately of *chutni*; and then follows a long description of the sauce, a list of the ingredients of which it was composed, and a voluminous recipe for its concoction.’ ‘Oh! yes, yes; that’s all very true; I’m perfectly aware of the circumstance you refer to, my dear Garlic; but it has been ascertained that it is not at all the same kind of thing. The objection was started by one of my father’s friends, and so he wrote a pamphlet to demonstrate the difference which marked the two inventions; in fact, he called his sauce by the name of *chutni*, after Abul Fazil’s. Now, my dear fellow, do let me set you right; the two condiments have not the least resemblance: why, Abul Fazil’s is an intoxicating compound. I made some last year, and a monkey of mine got hold of the bottle, and made himself as drunk as a fiddler upon it.’ ‘Ay, ay, Pemberton,’ said Bridges; ‘but that’s no proof that it’s intoxicating, monkeys get drunk upon any thing almost. I gave your Jocko some coffee the other day, and it so inebriated the little rascal that he went staggering about the compound, and insulting all the ducks and hens, till a

general rise took place among the champions of the farm-yard, and he was ejected neck-and-crop from their society.’ ‘Ah! master Jocko is a character,’ replied Templeton; ‘his sagacity and cunning are beyond all credence; his knowing is not confined to the mere vulgar instinct of the brute creation. I have had him many years, and am fully persuaded that he has more than a smattering of many useful sciences. The circumstances under which I took him prisoner from his native wilds displayed most evidently an intuitive knowledge of the medicinal virtues of herbs, and of the art of preparing and applying them. I must give you an account of his capture; it’s really an interesting story, and worth recording. I have often thought of sending a statement of the facts to the Asiatic Society:—Some years since I was marching through Rajmahal, and in the evening having nothing better to do, I wandered out with my gun over my shoulder, and in a mango *tép* I wantonly shot at an impertinent little monkey, who was making faces at me from the bough of a tree. Although he was plainly damaged he did not fall, but skulked off pretty briskly, and I thought no more of him. Well, gentlemen, it so happened that the next morning I walked through the same *tép*, and, observing some thing red up one of the trees, I called immediately for my gun, expecting to make a rare and valuable addition to my collection of natural history, which was then by far the finest in India.’ ‘Nota bene,’ said Garlic aside; ‘Templeton never in his life collected any thing but thumping improbabilities and overdrawn embellishments. The present *rara avis* (I have been favoured with fifty varieties of it) is a fair specimen of his museum.’ ‘I couldn’t exactly make out what sort of an animal it was,’ continued Templeton, after eyeing the bye-play rather suspiciously, ‘but I shot at it, and down came the grinning young sinner that I had shot at the day before, plump on the ground before me; the very same monkey, gentlemen; and, lo and behold! strange as it may appear, it’s a truth, he had a piece of red *kurwar* (coarse cloth) tied over his rump. Ah! you may smile; but upon my veracity, gentlemen, it’s no more than the fact; and, stay a minute, that’s not all: curiosity induced me to untie the young rascal’s cloth, and, by the prophet! there was a *nime* poultice applied to the small-shot wound. Ay! gentlemen, on the word of a soldier, just as good a *nime* poultice as ever was made by human hands. I even picked out some of the shot, in order that there should be no mistake about it, and truly it was all correct, No. 6, the very shot that I had been shooting with the day before, and No. 4, with which I had just brought him down.’ ‘Well, that’s an uncommon good story,’ Templeton, said Bridges; ‘but might not the monkey have belonged to some native, who had perchance learnt the art of making a *nime* poultice?’ ‘Out of the question, my dear fellow; utterly impossible; deuce a house or hut was there within twelve miles of the place. No, there’s no way of misunderstanding the thing; I am ready, as Juvenal says, *vitam impendere vero*, to stake my life upon the truth of it; that monkey plucked the *nime* leaves, and boiled the poultice himself: there’s not a doubt of it.”

“An officer, Major Blundel, of H. M. 11th Dragoons, was returning home upon his *ghoort* from the house of a brother officer; and, as he rode leisurely along the road, having observed a snake upon the bank, he gave orders to his *sáes*, who walked behind him, to destroy it. The man was unable to find the reptile; and

the major, with the intention of assisting in the search, turned his pony round, but injudiciously, with its head towards the bank, instead of facing the precipice. The road was very narrow; but there would have been no difficulty in turning, had the latter mode been observed. As it was, the pony, unmindful of the danger which lay behind him, made rather too wide an evolution; and his hind feet slipped over the brink of the precipice, which overhung a yawning abyss, at least seven hundred feet in perpendicular height. His imminent peril for a moment paralysed the old gentleman; but the pony, with immediate sense of its danger, made the most strenuous efforts to regain its footing, clinging with wonderful tenacity by his fore-legs, and catching at the roots and vegetation with his teeth to save himself; and in this he might, perchance, have succeeded, had not the major made an attempt to dismount, thereby throwing the pony off his balance. Down, down, they went—a long shrill scream rending the air before them, as they dashed headlong through it, in their fearful career. Down, down, the awful gulf, full seven hundred feet without obstruction, were they hurled; and then their further course was broken, though not stayed, by jutting crags and splintered stumps of trees; onward they rolled, tumbling from point to point, followed in their downward flight by detached fragments of rocks and loose stones, upset from the mountain side, until, at last, they reached the torrent-bed, at the bottom of the wild descent, and here their mangled bodies lay jammed in the narrow channel.

“One of my servants, a Mussulman, had a slave-girl, whom he had purchased for the sum of twenty-four rupees, about 2*l*. Her history, as far as she was herself acquainted with it, is a very romantic one; and the reader will, perhaps, excuse my giving a slight sketch of it, which may be condensed in very few pages. The name of the girl was Rahmea; she was handsome, not more than seventeen or eighteen years of age, a native of Almora; her parents were not Ghoorikas, as might thence be naturally inferred, but settlers from some large town upon the banks of the Chináb, in the district of Kishtáwar; the girl herself was ignorant of the name of the town. Her mother had been exceedingly beautiful; and, though poor by birth, had been exalted to great honour and dignity, as the wife, or favourite concubine, of a petty rajha, who, by virtue of his comparative wealth, was looked upon as the principal man of the town; but he was a dissipated, debauched character, according to his wife's account, and she, therefore, thought it no sin to decamp from his bed and board, and furnish herself with a more sober, though less consequential, lord and master; and, being in fear of vengeance from him, upon whom she had turned her back, she quitted the neighbourhood and fled with her new spouse to Almora. Here they continued to live in peace and happiness for several years, having a bond of unity in the existence of a little daughter, who was considered the beauty of the place. When the daughter had arrived at the age of ten years, she was one day playing, with others of her acquaintance, in the neighbourhood of the temples, when she was accosted by an old man, in the guise of a *fakhir*, who asked her many questions about her father and mother, their names and history; the child, unhesitatingly, gave the religious man all the information in her possession, and further told him that her father lay at home sick of an ague, which no medicine would cure. Upon this, the holy professor tendered his services,

and was gladly conducted by the little girl to the habitation of her parents, who, unsuspecting of evil, thankfully received the advice and remedies which he proffered them. The drugs having been administered, the symptoms of the patient grew more and more alarming; but the loving pair were comforted by the *fakhir's* assurances, that all would be well, and that a very few hours would suffice to free the sufferer from his malady. In company with the beautiful matron,—who, contrary to the general rule among eastern women, was still fascinating, even though she had been ten years a mother, and twice a wife,—the disinterested old priest sat and watched the sick man, giving him from time to time fresh draughts to quench his thirst; until, at last, as midnight approached, the patient declared his conviction that life was fast ebbing, and would no longer credit the assurances of his physician. The old stranger was still arguing the point with him, when suddenly the poor man's features became dreadfully convulsed, and, after lingering about an hour in the most exquisite torment, he expired, affirming with his last breath that the *fakhir* had poisoned him. ‘Even so,’ said the disguised rajha, for it was he, the lady's former lord: ‘even so; I have poisoned you: would that your pangs had been doubly, nay, tenfold more excruciating! And now, Luchmi,’ said he, turning to his *quondam* love, ‘what better fate do you expect from your injured master? Your nose is my first demand, and your matchless daughter is the next;’ and then, at his command, the hut was immediately filled with armed men. The beautiful Luchmi was gagged, and bound; and her ruthless captor, with his own hand, severed her nose from her face: she was then placed on horseback, under the charge of one of the rajha's followers, and was conveyed away, the daughter knew not whither; certainly with no very happy purpose, for nothing of love or tenderness was seen in the tyrant's bearing. There can be little doubt that, if suffered to live, she must have been confined for life, her only lot protracted misery; but there is better reason to believe that the ruffian would have destroyed her, when the heat of his reproaches and abuse had in a measure evaporated. As for the poor child, Rahmea, she was carried to the rajha's zenána, and continued for a few months an unwilling concubine of the murderer of her father; but, having made more than a few attempts at self-destruction, she was ultimately cast adrift upon the wide world, with no fortune but her native comeliness. This gave her value in the eyes of one of the rajha's dependants, who obtained permission to take her into his house; and business soon after carrying him to Delhi, he disposed of her to my servant, Secundur Kahn, for the trifle above mentioned, being wearied of the poor girl's unbending indifference. At the time that Secundur Kahn related this tale to me, the girl had become greatly attached to her master, having been with him about six years, and being the mother of three fine children. I expressed a wish to see her, and my servant instantly complied. She was quite as handsome as he had described her; but I could elicit from her no intelligible replies to my inquiries, touching her history, or that of her mother. This, apparently, did not arise from shyness or stupidity, but from a disinclination to converse upon the subject with a stranger, and, therefore, I forebore to probe her further. I must be excused for anticipating the regularity of my narrative, for the purpose of mentioning that the pair are now living in comparative affluence; Secundur Kahn having succeeded to a

small patrimony in the neighbourhood of Lucknow, only a few months previously to my quitting India.”

*Evenings with Prince Cambacérès, Second Consul, Arch-Chancellor of the Empire, Duke of Parma, &c. &c. &c. By Baron Langon. 2 vols. 8vo. Vol. I. London, 1837. Colburn.*

THIS is one of those gossiping French memoirs, of which the reader does not exactly know how much to believe and how much to discredit. Having cursorily run over it, we shall merely make an extract or two by way of sample, and enable our friends so far to form their own judgment. The following is told, among other stories of Bonaparte, and put into the mouth of David the renowned painter:

“Subsequently, he was proclaimed emperor. The first time he saw me, after this change, he beckoned me to approach him. I obeyed. ‘Have you any designs ready?’ inquired he. I understood his hint, and, bowing, replied, ‘It is not designs that are wanting; but where is the ceremony to be fixed, and in what costume?’ ‘We will speak of this matter another time.’ Would any one have imagined that, after this conversation, I should not have been appointed to execute the programme of the coronation? Yet I was passed over, and the commission was given to Isabey. The details were all collected from the past, it is true; but they bore no trace of the glory of the Roman empire. The emperor himself directed a great share of his attention to the regulation of the costumes and decorations. He arranged the escutcheon of the empire. Here Count Fabre de l’Aude observed that, in his post of procureur-general of the *Conseil du sceau des titres*, he had had the opportunity of becoming acquainted with some particulars not generally known, which he would relate to us. ‘At first,’ continued the count, ‘the first consul was recommended to assume the title and functions of a king.’ ‘That will not do,’ he replied; ‘royalty was destroyed on the scaffold of Louis XVI., and it would be requisite to exhume it from the ruins in which it lies buried. The title of emperor would be the thing that would enable me to leap over an interval of ten centuries. Then I should be, not the successor of Henry IV. nor of Philip Augustus, but of Charlemagne, and thus linked with the Roman empire. This would entitle me to the supremacy over other crowned heads, and to the protectorate of Germany. With the title of emperor, I might style myself supreme ruler of Italy. I should neither violate nor cause to be violated any oath; and every one would be satisfied.’ Napoleon addressed these words to Count Regnault, who laughed, and said,—‘I assure you I should not be very deeply vexed, if you should oblige me to commit perjury in such a case. We have taken so many oaths, that it would be no easy matter to find out which is the right one. If you wish for the imperial title, be it so: its novelty will please, and the nation will readily adopt it. The nation dislikes only the committee of public safety and the directors. But, before you can take your rank among the sovereigns of Europe, you must have a coat of arms. Will you adopt your father's escutcheon, which is azure, a gold rake in pale, with three fleur-de-lis, two in chief, one in point?’ ‘My dear count,’ replied Napoleon, ‘you are quite mistaken. Where did you learn that that was the Bonaparte escutcheon? Whoever told you so had not consulted the registers of the military school where my brothers and I were educated, nor the

archives of St. Cyr, where my sister Eliza was brought up. If they had, they would have known that our shield is gules with two bars of gold, accompanied in chief sinister and in point dexter by a star of gold. The shield supported by two Gothic letters B and P, and surmounted by a count's coronet. Madame Permon, likewise made me a present of the arms of her family, the Comenit. But I shall not take the one or the other. It is my wish to be in all things amalgamated with France: she is my adopted mother, and we will both bear the same shield.' 'Then,' resumed Regnault, 'you would make choice of the old Gallic cock; and he may hold in his claws a tri-coloured standard?' 'The cock,' said Napoleon, 'in spite of his good qualities, is not a sufficiently dignified representative of a great nation. We must have an animal more imposing, more emblematic of power: an elephant, for example, or a lion couchant on the map of France, with one paw thrust forward to the boundary of the Rhine, and the device, *Gare à qui ma cherche*.' 'Ma foi!' exclaimed Regnault, 'but why should we determine limits, which the lion may shew himself inclined to overstep.' Napoleon approved of this hint, and began to think of something else. Regnault suggested the fleur-de-lis. The mere utterance of the word produced an effect almost electrical. 'Never!' exclaimed Napoleon; 'these ensigns of a proscribed family shall never again be seen among us. I am not the son of Louis XVI. I commence a new dynasty, or, rather, I found an empire. Let us not revive old recollections, but adhere to our young institutions. My dynasty will not be that of Hugues Capet,—it will be my own, and will commence with myself. Names and things are the same: your fleurs-de-lis and white flags belong to the Bourbons; I will, therefore, retain the three colours with which they were driven away. We must recognise, by the difference of form and colour, the banner round which we are to rally, should the conflict commence again. You seem not to be aware of the influence of recollections on mankind: unfurl a white flag, embroidered with fleur-de-lis, and one half of France will regard as inevitable the return of Louis XVIII., an event which no one now dreams of. I am emperor! I succeed Charlemagne and the Caesars, and I must have their emblems. The empire and myself will, therefore, adopt an eagle with spread wings, adorned with a thunder-bolt. The eagle shall be of gold, on a field—what colour is considered noblest?—gules, I think. Well, then, on a field of gules. But, stay,—the Parisians might think that too red. It would furnish a subject for jests; and it would be said that my eagle, instead of hovering in the air, was swimming in blood.' 'Would you have the mantle embroidered with eagles?' 'No, that would have a bad effect. I would have gold stars, or, rather, gold bees. The latter would be a national emblem, for bees were found in the tomb of Chilperic. That insect is the symbol of industry. The stars will be for me, and the bees for the people. These, and the gold eagle, with the thunder-bolt in his claws, on a field of azure, picturing the heaven to which he is soaring: these are more than sufficient. Then, for my livery, I shall have green. I will not have blue, lest that should revive the memory of the Bourbons. The tri-coloured flag will lead us to victory; and the French of the next generation will have nothing in common with their forefathers. The lily will be irrevocably abolished. Our national colours and emblems will all refer to me;

and to our descendants I shall be the founder of all things.'"

Another party gives the following as an instance of Napoleon's independence of female influence:

"On another occasion of a similar kind, I saw the emperor in a most violent rage. A lieutenant-colonel had sent him a letter, soliciting promotion, and adding that, should he obtain it, he had two daughters, who would be too happy to throw themselves at the feet of their good emperor, and thank him for the benefit conferred on their father. The good emperor was furiously indignant, and he said to me,—'I don't know what withholds me from having this infamous letter inserted in the order of the day of the writer's regiment.' He made some inquiries respecting this officer, and he learned that he had been a *septembriseur*, and a friend of Robespierre and Fleuriot; and that, moreover, he had attained the age which would qualify him for retirement. The emperor, therefore, immediately granted him his retiring pension. He extended his generosity to the two daughters, who were amiable young females, and totally unconscious of the infamous project entertained by their father. The emperor settled a small pension on each of them, on condition of their leaving Paris, and retiring to their native city. This fact reflects the highest credit on Napoleon. His estimable qualities are not sufficiently known. The sovereigns of Europe were bent on his destruction, but they will live to deplore his downfall. With him fell the key-stone of the monarchical arch. The present race of kings have not power to stem the revolutionary torrent, which, sooner or later, will certainly sweep them from the face of the earth."

We shall only add, as our criticism, the Italian saying, "Se non e vero e ben trovato."

#### *History of the Indian Tribes of North America.* [No. I. Second notice: conclusion.]

REVERTING from the personal biographies to the general history, we now take leave to make the following interesting quotation:—

"Every one must recollect the wonderful accounts which have been given of the hieroglyphical pictures of the Mexicans; and these have been often referred to as evidence of the advances made by those people in knowledge and civilisation. In Dr. Robertson's "*History of America*," accurate representations are given of those paintings; and they resemble, in every particular, the rude drawings made by the Sioux, and other Western Indians, upon the fleshy side of their buffalo skins. The exact resemblance cannot be mistaken, as every one may satisfy himself, who will compare the reduced facsimiles given by Dr. Robertson, with those which accompany Dr. James's "*Account of Colonel Long's Travels to the Rocky Mountains*." In the region extending from the Atlantic Ocean to the Rocky Mountains, and from the great lakes to the Gulf of Mexico, there were numerous tribes wandering over the country, and dividing it among them by very indefinite boundaries, and an imperfect possession. It is impossible to form an enumeration of these tribes as they existed at the era of the discovery. We have ourselves collected not less than two hundred and seventy-two names of different tribes, which are found in the early narratives and histories; and, how many more would have been disclosed by further research, we presume not to say. Upon what principle these appellations were originally given, it is impossible to ascertain. They far exceed any actual divisions among the Indians,

either social or political, which could have existed; and it would be vain to inquire to what tribes or bands many of them were given. Then, as now, the Indians were doubtless separated into many communities, occupying different regions, and with interests which were, or were supposed to be, various and sometimes adverse. Whether they all descended from a common stock, is a question not easily answered. Even at this day, our information concerning the Indian languages is very imperfect. The principles which regulate them are but partially known; and much more severe investigations into their construction will be necessary before we are enabled to ascertain all the points of resemblance which they bear to one another, and all the anomalies they exhibit when compared with the more methodised and finished tongues of the Old World. Many of the Indian languages are evidently cognate dialects; but, in attempting to ascend to their common origin, we soon become involved in uncertainty. The great division of the French writers was into the Huron, or Wyandot, the Algonquin, and the Sioux stocks. These comprehended almost all the tribes known to them, and they yet comprehend much the larger portion of the tribes known to us. But, besides these, the present state of our information upon the subject leads to the conclusion that there are three primitive languages spoken by the southern tribes. Of these, the Choctaws and Chickasaws form one; the Creek, or Muskogee, another; and the Cherokee, a third. West of the Mississippi, the primitive dialects appear to be the Minatree, the Pawnee, the Chayenne, the Blackfeet, and the Padouce, making eleven original stocks between the Gulf of St. Lawrence, and the Rocky Mountains. But it is by no means certain that all these great families are radically different one from another. Further investigations may exhibit resemblances not yet discovered, and reduce to cognate dialects, languages now supposed to be radically dissimilar. This great diversity of speech among a race of men presenting, in other respects, features almost identical, is a subject of curious and interesting speculation. Every one who has surveyed the Indians must have been struck with the general resemblance they bear to each other. In all those physical characteristics which divide them from the other great branches of the human family, they form one people. The facial angle is the same, and so is the colour, general stature, form of the face, appearance and colour of the eyes, and the common impression which is made, by the whole, upon the spectator. These facts indicate a common origin. But we find among a people occupying the same general region, and with similar habits and modes of life, and unbroken communication, eleven languages; among which no verbal resemblance has been discovered. And yet, as far as we are acquainted with them, one common principle of construction pervades the whole. Whence this unity of form and diversity of expression? Are they to be traced to the facility with which the words of unwritten languages are changed, and to the tenacity with which we adhere to the process by which our ideas are formed and disclosed? If so, these languages have descended from a common origin, and the tribes must have separated from one another at periods more or less remote, as their dialects approach or recede from each other. But this conjecture does not accord with the local relations and established intercourse between many of the tribes. Some of those speaking languages radically different



live, and have lived for ages, in juxtaposition, and the most confidential relations have been established among them. This is particularly the case with the Winnebagoes, speaking a dialect of the Sioux stock, and the Menomines, speaking a dialect of the Algonquin stock; and such is also the case with the Hurons, or Wyandots, and the Ottawas. And it is well known that the Shawanese, whose language is similar to that spoken by the Kickapoo, and other northern tribes, emigrated from the south, and were, when they became first known to the Europeans, planted among the creeks upon the streams flowing through Florida. The patronymic appellations used by the various tribes, indicate a connexion very different from that which we should be led to deduce from a comparison of their dialects. We cannot trace these claims of affinity to any known source; but, like many usages which have survived the causes that gave birth to them, they were doubtless founded upon established relations existing at the time. The Wyandots claim to be the uncle of all the other tribes; and the Delawares to be the grandfather. But the Delawares acknowledge themselves to be the nephew of the Wyandots; and these two tribes speak languages which have not the most remote resemblance. Whether we shall ever be able to settle these questions is doubtful. At any rate we can only hope to do it by observation, and by a rigid abstinence from idle speculations, until our collection of facts shall be greatly enlarged.

"Some of the Indian traditions refer to an eastern, and some to a western origin, but most of the tribes trace their descent to the soil they inhabit, and believe their ancestors emerged from the earth. Nothing can be more uncertain, and more unworthy, we will not say of credit, but of consideration, than their earlier traditions; and, probably, there is not a single fact in all their history, supported by satisfactory evidence, which occurred half a century previously to the establishment of the Europeans. It is well known that important incidents are communicated, and their remembrance preserved, by belts of wampum, formed of strings of beads, originally made of white clay, in a rude manner, by themselves, but now manufactured for them from shells. These beads were variously coloured, and so arranged as to bear a distant resemblance to the objects intended to be delineated. The belts were particularly devoted to the preservation of speeches, the proceedings of councils, and the formation of treaties. One of the principal counsellors was the *custos rotulorum*; and it was his duty to repeat, from time to time, the speeches and narratives connected with these belts; to impress them fully upon his memory, and to transmit them to his successor. At a certain season every year they were taken from their places of deposit, and exposed to the whole tribe, while the history of each was publicly recited. It is obvious, that by the principles of association, these belts would enable those whose duty it was, to preserve with more certainty and facility the traditionary narratives; and they were memorials of the events themselves, like the sacred relics which the Jews were directed to deposit in the ark of the covenant. How far the intercourse between the various tribes extended, cannot be known. There is reason to believe that the victorious Iroquois carried their arms to Mexico. It has been stated by Mr. Stickney, an intelligent observer, well acquainted with the Indians (having been formerly Indian agent at Fort Wayne), that he once saw a very ancient belt among the

Wyandots, which they told him had come from a large Indian nation in the south-west. At the time of its reception, as ever since, the Wyandots were the leading tribe in this quarter of the continent. Placed at the head of the great Indian commonwealth by circumstances which even their tradition does not record, they held the great council fire, and possessed the right of convening the various tribes around it whenever any important occurrence required general deliberation. This belt had been specially transmitted to them, and from the attendant circumstances, and accompanying narrative, Mr. Stickney had no doubt but it was sent by the Mexican emperor at the period of the invasion of that country by Cortez. The speech stated, in substance, that a new and strange animal had appeared upon the coast, describing him like the fabled centaurs of antiquity, as part man and part quadruped; and adding, that he commanded the thunder and lightning. The object seemed to be to put the Indians on their guard against this terrible monster, wherever he might appear. Could a collection of these ancient belts be now made, and the accompanying narratives recorded, it would afford curious and interesting materials, reflecting, no doubt, much light upon the former situation and history of the Indians. But it is vain to expect such a discovery. In the mutations and migrations of the various tribes, misfortunes have pressed so heavily upon them, that they have been unable to preserve their people or their country, much less the memorials of their former power. These have perished in the general wreck of their fortunes—lost, as have been the sites of their council fires, and the graves of their fathers."

It is painful to trace the extinction of this race of human beings. Powerful tribes are almost annihilated; and a few generations will, perhaps, only know them from having mixed their blood with families of their white conquerors, unless, indeed, they could realise a grand plan of union and settlement in some yet unpeopled division of the vast new continent which was once nearly all their own. But this seems to be too chimerical; though we have seen it hinted at as possible.

Of the Wyandots, about seven hundred remain. "The ingenuity of vengeance has, perhaps, never devised a more horrible punishment than that provided among this tribe for murder. The corpse of the murdered man was placed upon a scaffold, and the murderer extended upon his back, and tied below. He was here left, with barely food enough to support life, until the remains of the murdered subject above him became a mass of putridity, falling upon him; and then all food was withheld, when he perished thus miserably. There were no traces of a similar punishment among any other tribe."

Of the Iroquois, their tremendous enemies, we hear:—"Of this once powerful confederacy, about six thousand individuals now remain. The larger portion of them live upon a reservation near Buffalo, in the state of New York, a few are found in Pennsylvania, and some in Ohio, at Green Bay, and in Canada."

But these tastes will serve to shew the nature of this fine publication, which reminds us of the better days of books; and we have only to add, that the prefixed war-dance of the Sauks and Foxes, with their victim for sacrifice, the accuracy of all the portraits, and the character and costume of the whole, render the work infinitely more novel and valuable than we could possibly have anticipated.

#### Dr. Spry's Modern India.

[Second and concluding notice.]

ANOTHER Indian work having appeared, and being unwilling to load our page with more than its due proportion on one subject at a time, we are induced to dismiss these pleasant volumes with somewhat of more convenient brevity than we might otherwise have done. Dr. Spry's account of the Thugs, their capture and execution, adds curious particulars to the history of that atrocious brotherhood in the *Edinburgh Review*; and both writings afford a remarkable instance of the little attention paid to India by the mother country, and the extraordinary slowness with which the strangest news from the East finds its way to Europe. So long ago as 1830, 31, 32, the abominations of this murderous conspiracy were discovered, hundreds of the perpetrators of systematic assassination seized, and no fewer than a hundred and forty-six of them hanged at Jubbulpore and Saugor, and yet not a word was heard on the subject in England till a few weeks ago! Dr. Spry says,—

"Sentence of death was pronounced in a very impressive manner, by Captain Sleeman, on different parties of Thugs, executed during my residence in Saugor. The criminals, drawn up in a semicircle round the bench on which the judge was seated, were surrounded by a strong guard of musketeers and dismounted cavalry. The warrants were placed before them, and each name, as called out by the court, was repeated by the Sheristhadar. At the conclusion of this ceremony, Captain Sleeman addressed them in the Hindostanee language, in a few sentences, which may be rendered thus:—'You have all been convicted in the crime of blood; the order from the Calcutta Council therefore is, that, at to-morrow's dawn, you are all to be hung. If any of you desire to make any further communication, you may now speak.' As a literal translation can only convey a very imperfect idea of the force of the expression employed, I shall make no apology for subjoining the original Hindostanee. '*Khoos men sabit hooa, Calcutta ke council se hookum hye kut busra fujur ke rogt toon phanse pawega, Jo Tomara jee men kooch khinah hye so koho.*' Few answered; those who did reply, merely requested, as a dying favour, that their bodies, on being taken down, might be burnt. One hardened villain, however, as he was turning round to leave the court, disturbed the solemnity of the scene by muttering,—'Ah, you have got it all your own way now, but let me find you in Paradise, and then I will be revenged!' The night was passed by these men in displays of coarse and disgusting levity. Trusting in the assurance that, dying in the cause of their calling, Bhowanee would provide for them in Paradise, they evinced neither penitence nor remorse. Stifling their alarm with boisterous revelling, they hoped to establish in the minds of their comrades, who could hear them through the wall, a reputation for courage, by means which at once proved their insincerity and belied their fortitude. Imagine such men on the last night of their existence on earth, not penitent for their individual errors, nor impressed with a sense of the public mischiefs to which they had contributed, not even rendered serious by the dismal ordeal which in a few hours was to usher them into an unknown world; but singing—singing in the condemned cell, and repeating their unhallowed carols while jolting along in the carts that conveyed them to their gibbets! When morning came, numerous hackeries drew up to the goal-door, taking five men in each. They looked dreadfully haggard.

As one cart was laden after the other, it was driven away, surrounded by sepoy with fixed bayonets and loaded muskets. The place appointed for the executions was on the north side of the town of Saugor, about a mile and a half from the gaol. 'Rooksut, Doctor Sahib,' 'Salam, Doctor Sahib,' were the salutations which I received, as I rode by the wretched tumbrils which were jolting them to execution. The gibbets were temporary erections, forming three sides of a square. The upright posts which supported the cross-beams were firmly fixed in stone-masonry five feet in height. From either side of these walls foot-boards were placed, on which the unhappy criminals were to land on reaching the top of the ladder. The cross-beams were each provided with ten running halters equidistant from one another. As each hackery load of malefactors arrived, it was taken to the foot of the respective ladders, and as one by one got out he mounted to the platform or foot-board. Their irons were not removed. All this time the air was pierced with the hoarse and hollow shoutings of these wretched men. Each man, as he reached to the top of the ladder, stepped out on the platform, and walked at once to a halter. Without loss of time, he tried its strength by weighing his whole body on it. Every one having by this means proved the strength of his rope by his own hands (for none of them were handcuffed), introduced his head into the noose, drew the knot firmly home immediately behind the right ear, and, amid terrific cheers, jumped off the board and launched himself into eternity! Thus, in the moment of death, we see a scrupulous attention paid to the preservation of caste. To wait to be hung by the hands of a chumar, was a thought too revolting for endurance. The name would be disgraced for ever; and, therefore, rather than submit to its degradation, every man hung himself!"

A less wicked, but hardly less mischievous class of natives are described in the following notice on the subject of witchcraft.

"The greater part of the cross accidents in life which befall the people are supposed to be caused by the secret machinations of some enemy who has had recourse to this black art for the purpose of circumventing them. If they lose a wife or child by premature death, when their corn is blighted, or a murmur breaks out among their cattle, none of these calamities are attributed to a natural cause, but are all ascribed to preternatural devices, employed by some secret enemy. Diseases, particularly such as are of long continuance, are attributed to the same cause; and, if these occurrences should happen during any quarrel or law-suit, the whole is attributed to the opponent, who is considered to have accomplished it by magical devices. For the first twelve months a Hindú mother carefully secludes her child, lest the evil eye should fall on it. These mischievous magicians are very much dreaded and hated, and never fail to be punished when it is believed that by their spells they have been instrumental in promoting any calamity. Taking further advantage of the credulity of their countrymen, these vagabonds give out that, in the utterance of their mantras, the utmost nicety is required; since in the correctness of their pronunciation depends the pleasure of their god or demon: while any imperfection or defect that occurs, infallibly brings on the head of the utterer all the mischief he was essaying to procure for others. The punishment assigned to them, generally, is, to draw their two front teeth, as their loss will for ever afterwards render them incapable

of correct utterance. As an instance of the hold which these men sometimes obtain over the minds of their countrymen, the following anecdote, which fell within my own knowledge, will serve to shew. A highly respectable Hindú landholder at Saugor, named Baboo Bight, refused one of these men a plot of ground for a garden. Of the motive for the denial of this request I am ignorant, nor is it a matter of any importance. It is sufficient to state, that the fellow received a refusal. Undismayed, he renewed the application, which was again rejected. He became more importunate than ever, and a third time solicited the grant, but met with no better success. He vowed, in consequence, to conjure the life of the landholder away within a year, and made the Baboo acquainted with his intention. From this moment he commenced the diabolical undertaking; but the Baboo, being in good health at the time, took no notice of the threat. The fellow established himself on a plain close to the military cantonments of Saugor, on the confines of Baboo Bight's land. Every evening the incantations would be resumed, and the fire be seen blazing about the mystical earthen pot. Days and weeks passed on with, apparently, no effect. At length, it was given out that Baboo Bight was ill. His sleep had deserted him, his appetite was gone, and he became restless and feverish. He affected to treat the threatened machinations with contempt; but it would not do: they were evidently uppermost in his mind, and making a deep impression. Six months or more had elapsed, and the fellow continued unremitting in his acts of conjuration. Baboo Bight's health was gone; a low destructive fever had insinuated itself into his system, and it was evident that he was fast approaching the grave. The fellow, more vigorously than ever, stirred his fire and invoked his deity; till, at last, the poor man died. Thus, by the operation of fear, in less than twelve months, a mind active and strong became disturbed and anxious, then diseased, till, at last, by the influence of this wretch's slow but sure mystical incantations, life was juggled away, and lost."

We conclude with the notice of another horrid caste.

"In the wild unreclaimed jungles in the eastern part of the Jubbulpore division, stretching along to the far-famed hill of Omercantuc, into the Nagpore districts of Bustar and Chutteesghur, these people are no other than savages, and wander about when and where inclination prompts. They recognise a chief; and many extensive tracts of country are still held by Goand Rajahs, The Rajah of Bustar, in the Nagpore kingdom, is a Goand. These people are cannibals, and, like the Kookees of the Blue Mountains of Chittagong, of whom an account has been given in the early part of this work, they sacrifice and eat their fellow-creatures! The fact of their doing so is so well attested, that there can be no doubt, I think, of its correctness. Captain Crawford, of the Bengal artillery, held for many years the sole jurisdiction of the Chutteesghur division of the Nagpore kingdom, and had ample opportunity of verifying the circumstance, and he has distinctly assured me of his thorough conviction of its reality. He says, 'A caste of Goands reside in the hills near Bellaspore (Nagpore kingdom). The caste is called Bhenderwar, perhaps from their eating monkeys. In January, 1828, Mr. Wilder, the British resident at the Court of Nagpore, over which he held the entire political control, came to Chutteesghur, on which occasion the Rajah of

Bustar went to pay his respects to him. This man had previously vowed to Devi, that, if he should obtain a favourable meeting with the resident, he would offer up twenty men. The wished-for interview proved auspicious, and he returned back to his own country satisfied. In September of the same year (1828), he fulfilled his vow, and sacrificed twenty of his fellow-creatures: they were principally labourers employed on his own fields, a few only being travellers from Hyderabad and Chanda. When an offering of a certain number of human victims is to be performed, the unhappy wretches are congregated together, and kept without food for three days. On the fourth and last of their existence on earth, they are shaved all over, then bathed and rubbed with oil, after which they are led out to the image of Devi, whom they are made to worship. After this performance has been gone through they are conducted to a neem-tree, close by which there is a hole, and on the edge of this they are sacrificed. The Goand Poorjare takes the knife out of the temple of Devi, and cuts off their heads. The inhabitants and priests of the temple immediately take up the bodies and bury them. For three days afterwards the door of the temple is shut, and no worship performed in it during that period. In the reign of the father of the present rajah, only one man was sacrificed during a period of three years, but now many are offered up."

Our author's informant further states, "that four men are murdered, one at each corner of the rajah's car, whenever he mounts it on a state occasion. At the same time with these human victims, goats and buffaloes are also sacrificed. He adds, that they are particularly fond of killing men of the Jungum caste; esteeming the smallest portion of their bones and flesh to be very efficacious in improving their crops, when buried in the fields; and that the gouteas (heads of villages), whenever they can find a safe opportunity, seize and sacrifice human victims for this purpose. These details, he assures me, he received from the people of the country, who warned him to fly. This testimony alone, from a gentleman so well qualified to give information as Captain Crawford, is sufficient to establish the fact of these people offering up the lives of their fellow-creatures in sacrifice to their goddess. And having once satisfied our minds on that point, we can readily give credence to the following horrible details of their cannibalism, by Lieutenant Prendergast. This gentleman says, that he learned, 'after much trouble, that there was a tribe of Goands, who resided in the hills of Omercantuc, and the S. E. in the Gondwarra country, who held very little intercourse with the villages; and never went into them, except to barter or purchase provisions. This race live in detached parties, and have seldom more than eight or ten huts in one place. They are cannibals in the real sense of the word, but never eat the flesh of any person not belonging to their own family or tribe. Nor do they do this except on particular occasions. It is the custom of this singular people to cut the throat of any person of their family who is attacked by severe illness, and who they think has no chance of recovering; when they collect the whole of their relations and particular friends, and feast upon the body. In like manner, when a person arrives at a great age, and becomes feeble and weak, the khilalkhor (butcher) operates upon him, when the different members of the family assemble for the same purpose as above stated. In other respects this is a simple race of people. Nor do they consider cutting



the throats of their sick relations, or aged parents, any sin; but, on the contrary, an act acceptable to Kalee, a mercy to their relations, and a blessing to their whole race.' \* \* \*

"On questioning a Goand about killing and eating the sick and aged of his tribe, he did not deny it; but said, 'it was an ancient custom of theirs.' I asked him, if he would eat the flesh of people not belonging to his tribe, when, with visible marks of anger and disgust, he replied, 'No; I never eat of any person not belonging to my own tribe.'"

What a world it is for the philosophic eye to range over, and the philanthropic mind to contemplate! Alas, for the perfectibility of human nature! half the earth is yet covered with barbarism and the bloodiest of cruelties and crimes; and the other half is only civilised into a cooler, but equally hard-hearted, system of hypocrisy, oppression, and guilt.

#### ARTS AND SCIENCES. GEOLOGICAL SOCIETY.

[Papers, &c. postponed from our last report.]

APRIL 5th. Mr. Greenough, V. P., in the chair. The vicinity of Smyrna consists of limestone and greenish slates containing hippurites, lacustrine limestones and marls, and trachytic rocks. The hippurite limestone and schist form considerable tracts both to the north and south of the bay of Smyrna, constituting Mount Sipylus, Mount Tartali, and Mount Corax. In some localities it consists of gray limestone, more or less associated with black and greenish schists, but in others it is composed almost solely of the latter. The lacustrine deposits constitute an extensive table-land, ranging south from Smyrna, and to the north of the bay, the southern base of Mount Sipylus. Mr. Strickland is of opinion, that they were accumulated in a basin, bounded principally by the hills of hippurite limestone. The table-land is composed chiefly of white or yellowish limestone, sometimes resembling chalk, at others, the compact, secondary limestone of the Ionian islands, and contains nodules and layers of black flint with quartz resinite. White and greenish marls are interstratified with the limestone and extensive beds of gravel, especially towards the margin of the basin. The beds are generally horizontal; but in some places, when near the trachyte, they are inclined. The shells found by the author belonged entirely to fresh-water genera, but, in the deposit at the foot of Mount Sipylus, he discovered a rich store of vegetable remains, in the highest state of preservation, and consisting of leaves of about twelve species, which belonged to the genera *Laurus*, *Nerium*, *Olea*, *Salix*, *Quercus*, and *Tamarix*.—*Trachyte*. This volcanic rock Mr. Strickland ascertained to be more recent than the lacustrine deposits, because, in the plain of Pedikeni, it overlies the fresh-water limestone, and because no pebbles of it occur in the alternating beds of gravel. The trachyte is principally porphyritic and homogeneous; but it sometimes contains numerous angular blocks and fragments of black porphyritic trachyte, much harder than the general body of the rock; and, near the ford of the Meles, it contains a mass of quartzose conglomerate. In some localities the trachyte splits into slabs from a foot to an inch thick; and the cross fracture exhibits stripes of various colours parallel to the planes of cleavage. These layers are occasionally accumulated to the thickness of 100 feet, and are traceable, laterally, for as many yards. The paper concluded with some general observations on the changes produced in the features of the coun-

try by the eruption of the trachyte, and the drainage of the lake in which the lacustrine formations were deposited.—A letter from Mr. R. W. Fox, of Falmouth, to Sir Charles Lemon, Bart. was afterwards read. The object of this letter was to prove, that, though the non-mechanical deposits in mineral veins may be due, in part, to infiltration from the enclosing rocks, yet that they might have been derived, in almost indefinite quantities, from currents of heated water ascending from the deeply seated portions of the original fissures. Water in this condition, Mr. Fox says, would be highly capable of holding in solution earthy or metallic substances, and, in ascending, would gradually cool and deposit against the sides of the fissures its mineral contents. He is of opinion, that the formation of mineral veins cannot be due to simple chemical affinity only, because the accumulation of the metallic masses is not found, in Cornwall at least, to depend on the nature of the containing rock, the ore of a given metal being sometimes found in granite or in elvan, and not in killas; and sometimes in the latter, and not in either of the former. On the contrary, he considers, that the remarkable concentration of ores in some rocks in preference to others, may have resulted from their relative positions; but that electricity has been the most active and powerful agent in determining the distribution of the contents of veins.

#### NUMISMATIC SOCIETY.

MARCH 16. The president, Dr. Lee, in the chair.—The communications read at this meeting were as follow:—1. A letter from Mr. John Williams, accompanying a specimen of the currency of the gold coast of Africa, called a *manille*—a ring in the form of a bracelet, and usually manufactured in Europe, the present specimen being one of a large quantity cast in iron at Birmingham some years ago. This gentleman has been engaged by the council to give two lectures on the Greek and Roman coinage at the Society's meetings of 20th April, and 25th May.—2. A letter from Sir Henry Ellis to the president, on the farthings and half-crowns issued in the time of the Commonwealth. The writer proves, from a newspaper of that period ("Several Proceedings of State Affairs," April 20-27, 1654), in the British Museum, that among the patterns for farthings given by Ruding (in vol. iii. plate 31, of his "Annals of the Coinage of Britain," as having never been put into circulation, there is one, No. 12, which was certainly issued, the inscription and device being described at length. Sir Henry also quotes another paper ("The Public Intelligencer," Oct. 22-29, 1655), which contains an advertisement to caution the public on the subject of false half-crowns coined by one Abraham Stapley, with the date 1655, "there being none of that date in his highness's mint coined to this day, the 26th Oct." The writer supposes that none were coined subsequently to that date in the year 1655, from the invariable absence of such in the numerous cabinets he has examined.—3. A letter to the president, from Mr. Cullimore, with reference to Mr. Akerman's communication at the previous meeting on the subject of Mr. Hogg's notice on the Barberini Inscriptions (see our report, *Literary Gazette*, March 11). Mr. Cullimore considers that Mr. Hogg was justified in rejecting the restoration by De Gozze, of the tribunitian and imperial dates, from whatever authority he has replaced them, though he has undoubtedly overlooked the evidence of medallic

history in assigning the prænomens of *imperator* to Claudius. The remaining consular date fixes the inscription to A.D. 51, when Claudius was the *fifth* time consul, and Caracac was sent prisoner to Rome by Ostorius; whereas the coins from which De Gozze restored the wanting indices, refer to the personal British triumph of Claudius in the year A.D. 44, and have no consular date, being, doubtless, struck in the interval between the *third* and *fourth* consulships of Claudius, A.D. 43 and 47. It follows that the date of this record in the *fifth* consulship, chronologically separates it from coins previously issued, and at a period when Claudius did not hold the office of consul; so that a second triumph is here most probably commemorated, as Mr. Hogg has, in a great measure, proved.—4. A communication, by Mr. Akerman, "On the coinage of the ancient Britons." This paper develops the results of an inquiry which the author originated in the second number of the "Numismatic Journal." He shews that the ancient Britons possessed a coinage at the period of, and long anterior to, the Roman invasion, contrary to the assertion of Caesar, and the opinion of most numismatic authorities. This is evident from the monetary remains found in England, and nowhere else, which have been too generally referred to the Gaulish series, from which they totally differ in the characters of art and impress. Although not datable, these coins determine themselves to be of an earlier and ruder age than those of Cunobelinus, the father of Caracac. Mr. Akerman admits, however, that the ring or bracelet money, mentioned by Caesar, was probably employed to make up the deficiency of the coined currency. Engraved specimens of these rings were given. From various evidence, they seem to have been used from as early as the times of Abraham, for a general medium of commerce, as well as for ornament. The writer next alluded to what is considered by M. de Sauley to be the ancient wheel money of the Gauls, in times previously to a regular coinage; but which, Mr. Akerman thinks, should rather be viewed in the light of amulets, or charms, the cross in the circle having been held as a mystic symbol from remote antiquity, and long before the coming of the Messiah. The wheel is, moreover, found stamped on the coins of the Gauls, Britons, and other nations. Engravings of numerous unedited early British coins accompanied this essay, together with descriptive catalogues, in which the mistakes of Ruding, and other writers, were pointed out and rectified.—5. Some remarks on the coins of the Ptolemies, by Samuel Sharpe, Esq. This essay commences by remarking on the fact, that no coins have been discovered among the Egyptian ruins of times previous to the Greek sovereigns; and on the improbability that any such existed, notwithstanding the proverbial wealth of Egyptian Thebes. Authorities are quoted to shew that the exchange of the precious metals was effected by weight, as evinced by the account of the tributes paid to Ramesses the Great, which was, according to Tacitus, preserved in inscriptions, which the Theban priests translated by order of Germanicus. The hieroglyphic character for money is ascertained to be a loop, in the form of the Greek diphthong (the manilla of other nations), though no other light has been thrown upon the subject by hieroglyphical researches. Under the Ptolemies, a regular series of coins has been found, as is the case in all countries within reach of the Grecian arts and customs. The author next proceeds to exemplify the

respect for the ancient Egyptian customs, from which the Ptolemies never unnecessarily departed, apparent in their coinage. The hieroglyphic symbol of the eagle or hawk, may here be interpreted by the Greek title, *Zwng*,—saviour or avenger,—that bird being the emblem of the god Horus, called in the inscriptions, "the avenger of his father." So, the lotus, the hieroglyphic symbol of Lower Egypt, which was inhabited by Greeks in the times of the Lagidae, represents the word "Greek," as proved by this interpretation, assigned to it on the trilingual pillar of Rosetta. The respect paid to women by the Egyptians, appears in the custom of placing the heads of the king and queen together on the obverse, by the joint dedication of king and queen, under the hieroglyphic title of "brother gods," their apotheosis during life, &c. The  $\Lambda$ , or  $\lambda$ , on these coins, being the first letter of the word *λῆξας*, the year, is followed by the numeral for the year of the reigning prince, which was the invariable method of dating under the native kings of Egypt. The year here used, Mr. Sharpe concludes must have been either the lunar, Macedonian, or the sidereal, and not the movable year of the ancient Egyptians, which would not have answered the Greeks for civil purposes. The essay concludes with a table, in which the weight of the Græco-Egyptian drachm is determined at 107 grains, from coins in the collection of the Earl of Pembroke, of from a quarter of a drachm to four drachms each.

## GEOGRAPHICAL SOCIETY.

MR. MURCHISON, vice-president, in the chair.—A letter from Hobart Town, dated 21st Oct. last, was read. It communicated the interesting fact, that Major Mitchell, the surveyor-general of New South Wales, had completed his tour from Sydney to Bass's Straits, making what is termed his sea-fall at the point he intended,—namely, Portland Bay, to the westward of Port Philip. He describes the country through which he passed as superior to any he had before seen in Australia. The district is further described to be eligible for every purpose of pasturage and agriculture. A noble river (besides others), near Cape Howe, is mentioned; within the heads of which is a capital harbour, superior to the river Derwent, but with the disadvantage of a barencranch: there were 15 feet at low water. The country is stated as abounding with cedar.—There was also read a paper on the province of Oman, on the east coast of Arabia, by Lieut. Wellsted, of the Indian Navy. The spirited author of this valuable communication is the first European traveller who has penetrated into this country, whose people remain wholly unknown to us. Lieut. Wellsted was chosen, by the government at Bombay, to make the journey; by that government he was supplied with proper instruments for scientific observations; as well as with letters to the Imâm of Muskat, who, in return, gave the author letters to the chiefs of the districts through which he passed. Mr. Wellsted reached Muskat on the 21st November, 1835. The population of this place is about 60,000; its imports may be estimated at 3½ millions of dollars. He then proceeded to Sir, 80 miles to the south-east, where he was well treated, and provided with 14 camels: he then journeyed 20 miles in a south-west direction; and thence over a flat country to a Bedouin Camp, in latitude 22° 3' N., where Captain Thompson, with his detachment, in 1820, suffered so much, and which led to the despatching of Sir Lionel Smith against the tribe in the following year, when they were destroyed. Those

of the tribe who still remained treated Lieut. Wellsted kindly, observing, "We have fought; you have made us every compensation for those who fell, and we should now be friends." Proceeding into Arabia, the author was struck with astonishment at the fertility and beauty of the country, abounding with luxuriant groves of almond, citron, and orange trees. All the principal towns, villages, and oases, visited by our traveller, are fixed in the map of the country constructed by him from actual observation; and there is no place of importance in Oman, the geographical site of which has not been correctly determined. Although, from untoward circumstances, the author was prevented reaching Derayah, yet, in adding a description of a province equal in extent to Syria, to the scanty knowledge we formerly possessed of Arabia, he trusts it will be apparent, that the several months he remained there were neither passed in inactivity nor idleness. The paper was accompanied by the map referred to.—Lord Milton and three other candidates were elected members.

## ROYAL INSTITUTION.

APRIL 7.—Mr. Dent, on the manufacture and construction of clocks and chronometers. The lecturer exhibited a table, shewing the difference, in principle and construction, between a clock and a chronometer. He shewed that it was on the elastic properties of the balance-spring that correct performance mainly depended; that the balance-spring was affected by two causes when exposed to variable temperature: by heat it was lengthened, which caused the chronometer to go slower; and its elasticity was also decreased, tending to make the chronometer further lose on its rate of going; but the amount of loss arising from this latter cause is three times in amount that which arises from direct expansion of the metal of which the balance-spring is composed. Mr. Dent made an experiment, to shew the effect of heat on the elasticity of metal, by counting the continuous sound of a bell, which, in the temperature of the room, lasted fourteen seconds; but when heated to boiling-water point, the sound was audible for four seconds only: and he stated, if the heat were continued, it would lose its sound altogether, and would return progressively to its former duration of fourteen seconds as it reassumed the temperature of the room. Escapements, he said, were of two kinds: the "escapement of contact," and "detached escapements." The escapements of contact are those where the motive force is always in contact with the verge (or axis) of the balance-wheel; consequently, no part of the oscillation of the balance-wheel is performed independently of the motive force. The detached escapements are those which, after having received the impulse, perform the remainder of the oscillation of the balance-wheel, free and solely under the influence of the balance-spring; for example, if a balance-wheel vibrates in a semi-arc of 200 degrees, and the escapement occupies 40 degrees, then there will be 160 degrees of free vibration. Mr. Dent gave an account how far the manufacture of steel into balance-springs increased the price of one ounce of iron: he took the value of one ounce of iron at one farthing, which, when converted into steel of the best quality, was worth 4½d.; that the ounce, when drawn into balance-spring wire, would produce about 950 yards, and be worth 13s. 4s. If made into balance-springs, hardened and tempered, and producing 7650, at 2s. 6d. each for labour, amounts to

956l. 5s., being the effect of labour on the farthing's worth of iron.

## ST. JAMES'S ORNITHOLOGICAL SOCIETY.

We learn, with much pleasure, that a plan for the extension of the objects of the "St. James's Ornithological Society," which at present are confined to the aquatic tribe, is about to be brought forward at a general meeting of the members. As epicures, we trust that the *utile* may be found to go hand-in-hand with the *dulce*. What donation may not some modern Lucullus—some "Epicuri de grege" alderman present to a society which may enable him to set on the table some worthy *confrère* to the turkey or the pheasant!

## LITERARY AND LEARNED.

## UNIVERSITY INTELLIGENCE.

OXFORD, 5th April.—In a convocation, the degree of Doctor in Divinity, by diploma, was conferred upon the Lord Bishop of Salisbury elect.

The following gentlemen were admitted to the degree of Master of Arts:—Hon. W. H. Dawney, Christ Church; Rev. R. Jackson, Pembroke College, Grand Compound; Rev. G. Slade, St. Edmund Hall; T. Lloyd, Christ Church; W. Howling, Queen's College; W. G. Ward, Fellow of Balliol College; C. Daman, Fellow of Oriel College.

## ROYAL SOCIETY.

MR. BAILY in the chair.—The conclusion of a paper by Professor Danielli, being Observations on voltaic combinations, was read. Without the diagrams and tables which accompanied this elaborate communication, we can convey but an inadequate idea of the author's remarks and experiments on the wonderful and widely diffused phenomena of which he treats. In our notice of Mr. Lubbock's paper on the tides, alluding to the money granted by the British Association, our reporter ought to have stated that the sum was liberally given for reducing tide observations, not for making them; the error arose from the omission of a character in the notes taken of the paper.

## SOCIETY OF ANTIQUARIES.

THE EARL of Aberdeen in the chair.—Mr. Duke exhibited five crucibles, found in the porch of St. Thomas's Church, Salisbury. Mr. Hunter exhibited a deed of conveyance of a house in Canterbury, curious, as being dated in the first year of the reign of Jane, Queen of England, &c. A further portion of Sir Frederick Madden's dissertation on the history of Perkin Warbeck was read, and the remainder postponed.

## LITERARY AND SCIENTIFIC MEETINGS

## FOR THE ENSUING WEEK.

Monday.—Statistical, 8 P.M.; British Architects, 8 P.M.; Marylebone, 8 P.M. (Mr. W. Newton on Woollen Manufacture, with Models, &c.) Russell Institution, 8 P.M. (Mr. T. Phillips on Vocal Music, and two following Mondays, assisted by the Misses Brandon, and illustrating Sacred, Dramatic, and Miscellaneous Music.)

Tuesday.—Linnæan, 8 P.M.; Horticultural, 3 P.M.; Civil Engineers, 8 P.M.; Lambeth Literary, 8 P.M. (Mr. Serle on the Drama.) Belgrave Literary, 8 P.M. (Mr. Cowper on the Printing Machine.) United Service Museum, 3 P.M. (Dr. Ritchie on Experimental Philosophy.)

Wednesday.—Society of Arts, 7½ P.M.; Geological, 8½ P.M.

Thursday.—Royal, 8½ P.M.; Antiquaries, 8 P.M.; Botanical, 8½ P.M.

Friday.—Royal Institution, 8½ P.M.; United Service Museum, 3 P.M. (Dr. Lardner on Steam Communication with India.)

## FINE ARTS.

## NEW SOCIETY OF PAINTERS IN WATER-COLOURS, EXETER HALL.

WE have been favoured with a view of the approaching Exhibition of this Society: although but a hasty and imperfect one, it warrants us in saying, that the exertions of the

various members have been, at least, equal to those of any former year. Among the most distinguished contributions (of which we shall give a more detailed description in our next Number) are, Mr. John Martin's "Demos-thenes on the Sea-shore;" Mr. Kearney's "Martin Luther cited by the Council at Augsburg;" Mr. Duncan's "Oyster-boats;" Mr. Warren's "Straight Street, in Damascus;" Mr. Haghe's "Scene at Rouen;" Mr. Howse's "Architectural subject at Rouen;" Mr. Weigall's "Fighting Cocks;" Mr. Campion's "View of Windsor;" Mr. Fahey's "View in Scotland;" Miss Fanny Corboux's "Scene from the Spectator;" Mr. Green's "Hawking;" Mr. Wehnert's Astrologer;" &c. &c.

#### THE EXHIBITION OF THE SOCIETY OF BRITISH ARTISTS.

[Fourth and concluding notice.]

IN the Sculpture Room there are some very clever pictures; among which,

568. *The Balcony*, J. L. Colley, is distinguished as a novelty, not only in subject, but, with respect to the artist, whose name (as well as we remember) has not before met our eye, although the qualities of his performance must be the result of much previous practice. The group is composed of the gay and the grave, and is executed in a pure, yet brilliant, style of art.

495. *Collegian at his Studies*. W. Kidd. — The shafts of pictorial satire have been directed, time out of mind, against the substitution of field sports for college exercises. The young under-graduate, from the care with which he is examining his Joe Mantion, is evidently desirous to rival the subject of

463. *Portrait of — Scoles, the celebrated Shot*. L. Lewis; of which portrait it is but fair to say, that it possesses much character; and that imagination might easily find in it an expression, connected with the views and aims of the original.

486. *Meditation*. E. M. Eddis. — Independently of the expression, the colouring and execution of this performance entitle it to our entire approval.

481. *Interior of St. Laurent, Rouen*. T. H. Pitt. — Picturesque in character. Time and art have combined in giving effect and interest to the scene.

508. *The Flight interrupted, from Milton*. J. and G. Foggo. — A sublime conception of the exalted subject.

Some of the most striking varieties in the landscape department of this room, are, 510. *Brook Scene, with Cattle*. J. Dearman. — 502. *Wood Scene*. J. Stark. — 521. *Moon Rising*. J. B. Crone. — 529. *View near Lyndhurst*. Miss C. Nasmyth. — 560. *Banditti passing a Ravine*. J. M. Ince. — 555. *Off the Flemish Coast*; and 563. *On the Medway*. J. Wilson.

We presume it to have been unavoidable in the present instance; but sculpture and painting do not mix well in a public exhibition. In private collections, and under peculiar arrangement, the case is different. Among the pieces of sculpture in this room, are some of great taste and beauty of form; viz. 594. *Pastoral Apollo*. E. G. Papworth. — 618. *A Nymph*. J. Ternouth. — 619. *A Mother bending over her Sleeping Infant*. J. Thrupp. — 613. *Psyche*. E. G. Papworth. — 616. *Model of a Fountain*. E. W. Wyon. — Nor, though familiar in subject, must we omit to notice, 593. *The Invalid*. E. Cotterill; which, like Gainsborough's "Old Horse," is a sad representation of what is daily passing in the wear and tear of omnibus cattle. — The Heads and Busts by R. C. Lucas, S.

Clint, J. Ternouth, &c. are highly creditable to those by whom they have been produced. To these, 621. *Chariot Race*. E. H. Corbould; 605. *Painting—a Basso Relievo*. F. Mace; and 615. *Portrait of a celebrated Scottish Greyhound*. P. Park; add a pleasing variety.

The arrangement of works in the Water-colour Room seems to have been one of more haste than speed. Though between the high and the low there is much good art, great injustice has been done both to the former and to the latter. The low, however, may be got at by stooping; and some are well worth the trouble; as 906. *An Interior*. G. Sintzenich; the elaborate finish of which can hardly be conceived, except by those who are acquainted with the artist's former productions. — 634. *Interior of a Stable*. C. Josi, is also a performance on which the eye would have been delighted to dwell. — 685. *Primroses*. Mrs. M. Harrison; and several others of similar excellence, are in the same predicament. The qualities of those on high (some of them portraits of a miniature size) nothing but an opera-glass can bring into view. But our business is with works which can be seen; and of those, 700. *Street Scene on a Wet Night*. J. Martin, is one of the most extraordinary productions even of that extraordinary artist's pencil. Though small, it has all the effect of a panorama; and the light from the shop-windows is perfectly deceptive. — The landscape department is well filled up with scenes "foreign and domestic." Of the latter, 650. *Village of Barnes—Evening after a Shower*. G. F. Phillips; 649. *Folkestone*. T. Wood; 687. *Clewer Point, near Windsor*. J. W. Allen; 815. *Scene at Northfleet—Twilight*. J. M. Ince; of the former, 704. *Bissone Market-Place, near Lugano*. G. Barnard; 720. *Mill, near Cologne*. D. Fowler; 821. *Nesso, Lake Como*. W. L. Walter; are among the most striking. — 839. *Gauchos going after Cattle on the Pampas (Monte Video)*; one has ridden his horse to death—a common occurrence. H. Martens. No doubt, among barbarians a common occurrence. Would that civilised England, with her steeple-chasing gentry, were innocent of the cruelty! Mr. Martens has also a very spirited performance — 893. *The Grenadier Company of the 42d Highlanders, charged by French cavalry, at the Battle of Orthes*. — 902. *A Gentleman reading*. Miss S. Satchell. A very clever study. — 879. *Portrait*. H. Corbould. The care and labour bestowed both on the figure and on the accessories might entitle this work to be called "The Portrait." — 743. *Portrait of John Audubon, Esq.* 803. *Portrait of Victor G. Audubon, Esq.* F. Cruikshank. Powerful in character, spirit, and execution. Mr. Holmes has also some light but characteristic portraits; of which, 694. *The Right Hon. Lady Delamere*, is a clever example. — 744. *Pleasant Thoughts*. Mrs. Gent. "A penny for your thoughts;" but if we may judge from the appearance of the lady, they are much more valuable. — 834. *Morning Amusements*. Mrs. Briane. Although hardly to be seen, is evidently full of taste and elegance. Alas! for the lottery of exhibitions! many no doubt equally clever performances by this fair artist (the daughter of the celebrated Paye), are placed in so exalted a situation, that even their numbers are not distinguishable. — 811. *Sketch of a Lady*. F. Rochard. A tasteful production; and something more than a sketch. — Miniatures, Flowers, and Still Life, add their usual attractions to this room. Among the first, those by C. Baxter, J. Bradley, Mrs. Manning, P. Fischer, and H. Collen, are distinguished; of Flowers there is a very fair

show from the pencils of Mrs. Harrison, Miss H. B. Rosenberg, W. Spry, &c.: of the last-named department of art, 669. *Wild Fowl*, affords an exquisite specimen; and 838. *Sleeping Bloodhound*. Miss Jessica Landseer (*Still-life* certainly), does that lady great credit.

#### GRAPHIC SOCIETY.

THE fourth meeting of this Society took place on Wednesday last, at the Thatched House. The members and visitors were gratified by seeing many beautiful works of art, though they were not so numerous as we have sometimes seen displayed in these agreeable soirées. There was a striking engraving by Cousins, of Edwin Landseer's "Bolton Abbey," — one of the finest works ever produced in mezzotint — and a spirited study of horses' heads by the same painter. Folios of sketches in Spain, by J. F. Lewis, and a folio of drawing, principally for his "Sketches at home and abroad," by Mr. Harding. A mounted set of David Roberts's lithographed Spanish sketches. Several folios of miscellaneous drawings furnished by members and visitors, and many beautiful sketches in oil and in water-colours, studies, and engravings.

#### NEW PUBLICATIONS.

*Giulia Grisi, in Norma*; on stone, after A. E. Chalon, R. A. By R. J. Lane, A. R. A. Mitchell.

A VERY fine resemblance of this popular *prima donna*, as she is uttering the words, "Io nei volami arcani leggo del ciel." Mr. Chalon has happily caught the true spirit of both attitude and countenance; and Mr. Lane has lithographed the figure in his sweetest style.

*Dresden Gallery*. Leipsic, Wunder; London, Schloss.

THE third and fourth Numbers of this extensive publication are lying before us. They consist of large and ably drawn lithographic plates, from the works of Vouvermann, Ruisdael, Metz, Titian, Dosso Dossi, Netscher, and Giacomo Palma. Although in some respects, undoubtedly, they are not equal to engravings on copper, they have a freedom of execution denied to the latter; and convey, at a price within the means of the humblest lover of art, a very adequate notion of the celebrated originals.

#### SKETCHES.

##### UNROLLING A MEMPHIS MUMMY.

ON Monday, Mr. Pettigrew unrolled the Mummy from Memphis, belonging to M. Athanasi, in the Great Room at Exeter Hall, which was, however, too large, and not well adapted to the purpose; as the spectators were not only too far distant, but all around the space inclosed for the operation: and thus many of them were precluded from having a good view of Mr. Pettigrew's skilful process. From the case, and numerous inscriptions on the wrappings, the corpse was pronounced to be an eminent priest of Phra, chief of the spirits, prophet, &c. &c. The linen was in narrower strips than we have ever seen before; and there were various peculiarities which rendered this specimen interesting. All down the front of the body, longitudinally, were laid pieces of linen, covered with figures and inscriptions; some of the former altogether new. These were delicately executed in lines. On the head was a species of helmet-mitre, much gilt; and below, a human face was rudely traced on the bandages above the original countenance. After some travel, Mr. Pettigrew came to a complete asphaltic



envelope, of extreme hardness and tenacity, into which the body had been plunged; and which resisted hammers, knives, and chisels. By much perseverance it was partially removed; and about the neck scarabæi, cornelians, and other stones, were found. The toe-nails were gilt, the legs separately banded, and the arms crossed over the breast; the whole indicative of the Greco-Egyptian period. The mummy was, therefore, about 2200 or 2300 years old. Finding it impossible to make greater way in removing the obstacles interposed by the preparation, it was announced that the task would be carefully completed elsewhere, and the results submitted to the view of the public. We should guess that there were five or six hundred persons present.

## MUSIC.

## OPERA CONCERT ROOM.

THE second Societa Armonica concert for the season was held here on Monday evening: it was fully attended. "The Power of Sound" (Spohr) was the opening symphony; and rather long. We must do this orchestra justice in saying, we never heard music more correctly and ably performed than this symphony; and, indeed, all entrusted to them during the evening. A sestet, by Neikomm, was also, finely played. Some sweet vocal music much enlivened the evening's amusement. Mrs. Bishop was in excellent voice, and sung an aria, "Come, Summer! come," composed by her husband, delightfully. Perhaps the strong sympathy of a freezing audience in the midst of April, aided in procuring her a cordial encore. Rubini was, as usual, rich in sweet sounds, and was encored most heartily in a beautiful cantata (Beethoven). Madame Giannoni's pure, mellow voice, was one of the greatest attractions of the evening; her "Dove sono" was truly beautiful.

## NEW PUBLICATIONS.

*Crescentini, Paer, and Pellegrini's celebrated Solfeggi, or Exercises for the Voice; forming a complete System of Practice for the Student in Singing: arranged with an Accompaniment for the Piano-forte, &c.* By J. B. Duruset. THIS is a most judicious selection of solfeggi from the best masters, and cannot be too highly recommended to those who wish to attain perfection in singing. The accompaniments are most appropriate, and render the studies so pleasing, that the tediousness usually existing in all exercises for the voice is wholly done away with, and the road to improvement rendered alluring. We trust to see them in general use; and are sure that every student and lover of music will owe a lasting debt to Mr. Duruset, for his judgment in the choice of these exercises, and his taste and skill in their arrangement with his own charming accompaniments.

## DRAMA.

*King's Theatre.*—Signori Lablache, Rubini, and Tamburini, and Madame Grisi, made their welcome appearance on Saturday last, in Bellini's beautiful opera, *I Puritani*, which, we need hardly say, was sweetly sung, or that the singers were cheered and encored as of old, and as they so well deserved to be. Mdlle. Duvernay's benefit, on Thursday, was, we are glad to say, a bumper; and this exquisite *dansuse* was as enchanting as ever: we are sorry we are to lose her so soon. Her *cachouca* is peculiarly her own; and her acting, as well as dancing, in the *Brigand of Terracina*, is of the highest order.

*St. James's Theatre.*—On Tuesday, Mr. Burnet, from Edinburgh, made his first appearance in London, as *Squire Norton*, in the *Village Coquettes*: he possesses a voice of considerable sweetness, and has a good deal of taste, but was evidently afraid to do his best; consequently, his singing appeared tame and monotonous. An encore, however, brought forth some sparks, and, we think, for ballad singing, he will be a decided acquisition to this company: he has much feeling, but wants practice. On Wednesday, Mr. Eliason held his usual dramatic entertainment, which lasted from seven o'clock till one in the morning. Surely, this is too much. Some heavy instrumental music might well have been spared, particularly a piece performed by four hands, placed on the stage, intended to be an echo. Mrs. Bishop and Miss Clara Novello sang some sweet ballads; and MM. Eliason and Bousillon played a duet of the violin and contra bass, exquisitely. "A health to the king," and "Scots wha hae," were given twice, in his very best style, by Braham; and one act of the *Village Coquettes* dismissed the remaining auditors to their homes at "past one o'clock, and a frosty morning!"

## VARIETIES.

*The King*, we are informed, intends to preside in person, at the opening of the New National Gallery, on the 28th.

*Vice Versa.*—"Well, sir," said one person to another, to whom he had, in a matter of business, made a very absurd offer, "do you entertain my proposition?" "No, sir," replied the other; "but your proposition entertains me."

*Weather Wisdom.*—Lieutenant Morrison (whom we hurriedly wrote Harrison last week) has been most accurate in his predictions, as copied into our last *Gazette*. Truly, the sun, aspecting Herschel has made it [?] exceedingly bleak, snowy, and disagreeable! For the next, we are told, "high winds, dashing rain, hail, or snow, about the 15th and 16th. Very cold. Change on the morning of the 17th. Full moon on the 20th shows high winds, and turbulent, cloudy, unsettled weather. 21st, Raw, cloudy, and unpleasant." This is a close-dated prediction.

*The Influenza.*—"Pray, mamma," said a little girl of five years old, "why do people die?" "Because, my dear, it is God Almighty's pleasure," answered mamma, in that self-complacent tone, which indicates a consciousness of perfect propriety and wisdom. During an evening of the next week, somebody was observing, that ten persons had died in the neighbourhood, that morning, of the influenza. "God Almighty has been taking his pleasure to-day, mamma," exclaimed the child.

The following little effusion was written by Captain Morris, somewhere about 1786, at the express command of a late illustrious individual, who was in the habit of singing it to an amiable lady, also deceased.

TUNE—"There's a difference between a beggar and a queen."  
"There's a difference, in fact, betwixt a promise and an act,  
And I'll tell you the reason why;  
An act can't betray—though I own a promise may,  
Yet I hope neither you nor I."

## CHORUS.

Let thy cares and thy fears go hang, go hang,  
Let thy doubts and thy sorrows drown;  
Give but my bosom love enough,  
And my heart is all thine own, dear girl,  
And my heart is all thine own.

Though sometimes I rove, like a bee in a grove,  
And my flights were a little too wild;  
Yet I fix, from this hour, on that sweet fancy flower  
That blooms on your cheek when you smile.

Let thy cares and thy fears, &c.

This world I approve as the region of love,  
And I care not one fig for't besides;

The spoils of the whole,—the most dear to my soul,  
Are those which the gods do provide.

Let thy cares and thy fears, &c.

The following epigrammatic note from General Chichester to General Evans, is amusing and characteristic:—

"Dear E., What do you next propose be done,—  
Take Fontarabia?"

"No, dear C., I-run."

## LITERARY NOVELTIES.

The *Foreign Quarterly Review* for April, No. XXXVII.

Among other literary announcements, has the following:—  
"Notwithstanding the exposure of the suspicious circumstances attending the pretended discovery of the history of Sanchoniatho, which appeared to stamp the transaction with the character of imposture, we perceive from an announcement by Schünemann, of Bremen, that the work will speedily be published by him with the title of 'Sanchoniatho Historiarum Phœnicie libros novem, Græce versus a Philone Byblion, editis, Latinaque versione donavit, Friedrich Wagenfeld.'"

"The number of the journals published in Austria amounts to seventy-two, twenty-one of which are furnished by Vienna. The Lombardo-Venetian kingdom issues thirty-four; Milan alone, twenty-five; Venice, six; and Verona, four."

"We are assured, that the Russian 'Conversations-Lexikon,' which has advanced to the sixth volume, is rich in contributions on the history, geography, statistics, and industry of Russia, on the social relations of its various tribes, and in biographical accounts of its distinguished statesmen. The work employs at this moment all the eminent Russian literati, who have become contributors to it; so that there is a momentary stagnation in all branches of Russian literature, in which considerable activity till lately prevailed."

## In the Press.

Jeanette Isabelle, a novel.—Another Tale of the Sea, by the Author of "Cavendish," called Gentleman Jack, and reported to be the actual life and adventures of a Post Captain in the Navy.

## LIST OF NEW BOOKS.

The British Atlas, comprising Separate Maps of every Country in England, by J. and C. Walker, imperial 4to, 3s. 3s.; large paper, 4s. 4s.—Novels of Nature, by Mrs. Chadwick, 12mo. 7s. 6d.—Shaw's Medical Remembrancer, 32mo. 2s. 6d.—Scenes from the Life of Edward Lascelles, gent., 2 vols. 12mo. 12s.—A Six Days' Tour through the Isle of Man, 12mo. 3s.—Cooling's Domestic Gardening Assistant, 12mo. 1s.—Corboux's Pearls of the East, or Gems from Lalla Rookh, imperial 4to, 11. 11s. 6d.—Evenings with Prince Cambraces, by Baron Langon, 2 vols. 8vo. 11. 11s.—The Victims of Society, by the Countess of Blessington, 3 vols. post 8vo. 11. 11s. 6d.—Christ a Christian's Life, by Rev. J. Gammon, 9th edition, by J. Irons, 18mo. 3s.—Stovel's Dreadful Revelations, &c. &c. 18mo. 1s. 6d.—The General Turnpike Road Acts, with Notes, &c. by T. S. Pratt, fcap. 7s.—The Manufacturer's Assistant for Calculating Wages, by J. Milne, 18mo. 3s.—Abercrombie on the Stomach, fcap. 3d edition, 6s.—The Rector of Auburn, 3 vols. 12mo. 12s. 6d.—History of the Hospital, 3d edition, 3s. 6d.—The Miracles of Christ, by B. H. Drapers, 2d series, 32mo. 2s.—The Man of Sorrows, by C. D. Sillery, royal 18mo. 2s.—Woodland Gleanings, by the Editor of the "Sentiment of Flowers," 64 plates, fcap. 10s. 6d.—Lexicon of the Latin Language, edited by F. P. Leverett, royal 8vo. 11. 11s. 6d.—On the Punishment of Death, 3d edition, greatly augmented, cloth 18s. 6d.

## METEOROLOGICAL JOURNAL, 1837.

April.	Thermometer.	Barometer.
Thursday ... 6	From 25 to 47	29.80 to 29.88
Friday ... 7	... 23 ... 40	29.97 ... 30.17
Saturday ... 8	... 27 ... 45	30.21 ... 30.25
Sunday ... 9	... 22 ... 43	30.21 ... 30.16
Monday ... 10	... 19 ... 43	30.05 ... 29.86
Tuesday ... 11	... 17 ... 44	29.57 ... 29.60
Wednesday 12	... 16 ... 42	29.60 ... 29.77

Wind, N. E.

Except the 8th and 10th, and morning of the 11th, generally cloudy; hail on the afternoon of the 7th, and snow on the 9th, and three following days.

Edmonton.

CHARLES HENRY ADAMS.

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Longitude .... 3 51, W. of Greenwich.

## TO CORRESPONDENTS.

We have duly received Mr. Lagarde's book, which shall receive an early notice. We thank him for his polite offer; but it is unnecessary.

Many communications are under consideration.

ERRATA.—In the last Number, page 221, col. 3, l. 12, for *feast read past*; ditto, l. 15, for *minora read Minora*; p. 226, col. 3, line 25, for *Flavell read Havell*; same page and column, line 46, for *Sire read Sue*.

## ADVERTISEMENT,

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